

The
Chicago Theological Seminary
REGISTER



CHRISTIAN LIFE AND PSYCHOTHERAPY

By FRITZ KUNKEL

THE MEROM IDEA

By ARTHUR E. HOLT

THE MEROM IDEA AT WORK

By SHIRLEY E. GREENE

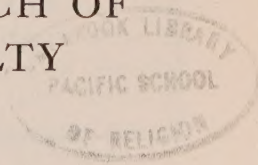
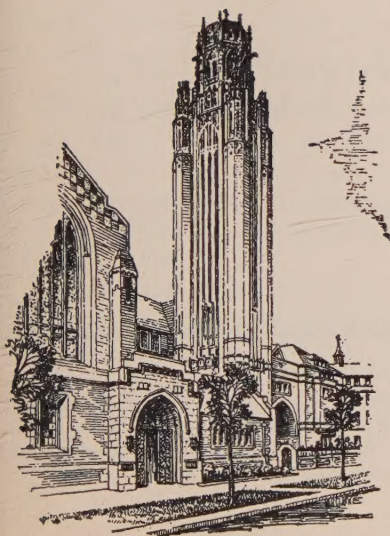
TEN YEARS OUT

By THE CLASS OF 1931

THE OUTREACH OF
THE FACULTY

Book Reviews and the

Hammond Library Extension
Service Bulletin



FACTS ABOUT MINISTERS' WEEK

February 3-7, 1941

ATTENDANCE: 245. (This number actually registered. Many more attended the public lectures.)

STATES REPRESENTED: 22—Illinois first, with 121; Wisconsin second, with 21; Michigan third, with 18; and Iowa fourth, with 17.

DENOMINATIONS: 18—Congregationalists first, with 140; Presbyterians second, with 30; Methodists third, with 21.

FEATURES: *Alden-Tuthill Lectures*, "Christian Life and Psychotherapy," by Fritz Kunkel, of the Pacific School of Religion.

General lectures by Maynard Kreuger, Alfred E. Swan, Perry Avery, Lucius Porter, Samuel Harkness, George M. Gibson, and James L. Adams.

Public issues forums on "The International Scene," "The Domestic Scene," and "The Responsibility of the Church."

Short courses conducted by Professors Holt, Eastman, Pauck, Kincheloe, Boisen, Irwin, Dr. Porter, and Mrs. Palmer.

Special clinics conducted by President Palmer and Professors Snyder and Edwards.

Special-interest luncheons on "Church and Rural Life," led by Dr. Holt, and on "Church and Student Problems," led by Joseph King.

EXPENSES: Everyone paid his own expenses, including travel and hotel bills.

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FRED EASTMAN, *Editor*

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CHRISTIAN LIFE AND PSYCHOTHERAPY

By DR. FRITZ KUNKEL

[Our Alden-Tuthill lecturer, Dr. Kunkel, of the Pacific School of Religion, was born in a little village near Berlin. A surgeon until he lost his left arm in the war, he then turned to the field of psychiatry and psychotherapy. In this field he served the Institute for Psychotherapy in Germany for some time. He came to America first in 1936; again in the spring of 1939, and has lived here since that time. He is the author of "Let's Be Normal," "God Helps Those," "How Character Develops," etc. He spoke extemporaneously, but has kindly furnished the following extracts from the three lectures he delivered during our annual Ministers' Week Conference.]

I. PSYCHOLOGICAL INSIGHTS AND THE CHRISTIAN FAITH

THE past century was characterized by the divergence of the different sciences. The physician was not interested at all in theology, nor was the theologian in medicine. Our century shows the opposite development. The different trends of research seem to converge as if they would intersect sooner or later. But it is advisable, already, to retard this quick convergence in order to avoid encroachments and confusion. Many physicians are interested in theology, but they should not behave as pseudo-priests; and some ministers are interested in health, but they should not behave as quacks.

The special field of these lectures—psychotherapy—has developed between medicine and theology, answering a special

need of our time and anticipating more or less the intersection of ministry and medical work which I mentioned above. Therefore, psychotherapists are in the double danger of behaving like pseudo-priests and quacks. It is difficult to draw a clear line between the three fields, but we have to try to do so in order to define how far the minister can and should be a psychotherapist.

At first we find a complete difference of goals between ministry and medicine. The physician has to restore health, to cure the sick stomach and the high blood pressure without asking about the character of his patient. The minister may talk with the patient about his sickness and its meaning for his spiritual development, but he should not value health or sickness as last entities. For him they are means in the service of a higher goal.

Here again the psychotherapist stands between the minister and the doctor. A burglar has broken his leg. The surgeon cures him and, by prescribing the right kind of exercise, makes him more able for burglary. The minister may tell him that the broken leg was a warning to change his attitude toward life, but he would not see the connection between the burglar's accident and his occupation except in the field of metaphysics, where nothing can be proved. The psychotherapist would talk not only about the broken leg but also about the burglar's experiences with his friends, his wife, and his victims; his sleep and sleeplessness, his hopes and fears and dreams, his childhood, his parents, his future, and his children. From all this material they may learn—the psychotherapist and the burglar together—that half-consciously, or unconsciously, the burglar will inhibit time and again his own success. He will prepare skilful plans and then spoil them by stupid blunders because he is not 100 per cent a burglar. He may find out that he is and has been always 30 per cent an honest man, a good father, and perhaps even a Christian. This discovery makes it impossible for him to go on with burglary. He may be furious and thankful, afraid, astonished, and joyous at the same time. He has to face the decisive crisis of his life and become a different man.

Certainly, in many cases the same thing happens when the minister occupies himself with the suffering man. But then he ascribes—and he is right—this success to the influence of the Holy Ghost or of God, and he considers his own contribution as very small.

The psychotherapist, too, should ascribe the success to the heavenly power which guides and controls human life. But he will think about his own contribution in terms of his special handicraft. He may know what was right and what was

wrong in his treatment, and he may understand the whole process in psychological terminology up to the last miraculous decision, which no science ever will be able to explain.

We see that psychotherapy is much nearer to ministry than it is to medicine. It has learned from medicine certain connections between cause and effect and certain biological laws which underlie the nervous symptoms. But it has discovered that human life is essentially based on the connection of means and goals and that its decisive laws are spiritual. It cannot even cure a nervous headache thoroughly without bringing about a certain change in the character of the patient, and it understands that the headache was there in order to change the character.

This is true at least with regard to the newest development in psychotherapy. The earlier forms, such as the psychoanalysis of Freud and the individual psychology of Adler, do not yet show the ethical or religious implications though they have been there, invisible but essential, from the very beginning. During the last ten or fifteen years they became apparent and were discussed in literature with increasing interest. Now most of the younger psychotherapists are convinced that no psychotherapy is efficient without a religious background. They begin to study religious disciplines and methods—meditation, contemplation, and even prayer are used as methods of treatment. Should not the church be interested in this development?

On the other hand, the ministers understand more and more that they should be not only good psychologists but really psychotherapists. People come to ask for advice, and even if the minister sends away all the really sick people who suffer from nervous symptoms and neuroses, there remain large numbers who are not neurotic but suffer from difficulties in pro-

fessional life or marital life, from dim fears or remorse or a feeling of guilt, from loneliness or too much occupation. In all these cases life did to these people the same as it did to the burglar when he broke his leg. The crisis is near, rebirth is impending—and there should be a trained midwife to help.

If here the minister fails, those people will go to see, not the doctor nor the expert psychotherapist (because the clients are not sick in the proper sense), but they will consult astrologers, palmists, and all kinds of sorcerers because they are nearer to the mysterious abyss which the client has to approach, and in some cases they may understand more about the mysteries of darkness than the minister does.

Ministers have to learn psychotherapy, they have to become "criseologists," or the most valuable lives—those who have to go through the crises—will be lost for Christianity.

II. THE WORK OF THE PASTORAL COUNSELOR

A client coming to see a minister expects certain things—a certain attitude, knowledge, and evaluation. The client transfers to him a certain image which usually has been developed during childhood and adolescence. The client expects the minister to be very soft and kind and forgiving, if the client had, himself, a mother or a grandfather of that nature. In other cases he may expect a stern and strict judge and thundering revivalist, if such a person had impressed him very much in his early years. This "transference" in the beginning usually is positive; the client would not come at all if the minister did not seem to fulfil his expectations. If he really does—and does nothing more—the work cannot go on. For the client knows how to meet such a person and how to answer his questions; he has thought them over in his own mind many

times and rehearsed to himself the answers he will give. These answers he designs—unconsciously—to hide the real difficulty. The half-conscious or unconscious problems remain untouched and cannot be discovered.

But the more the minister is objective and an expert in the art of counseling, the sooner he will destroy the positive transference and disappoint his client. This is a critical moment. If the counselor makes a mistake, the client will leave him and the battle is lost. If he behaves in the right way, the client will experience the feeling that, in spite of his disappointment, something extremely good can happen to him—a new aspect of life, a new insight into his own problems, and the discovery of his unconscious conflicts and powers can be expected. This second expectation may be combined with negative transference ("This minister is a terrible man. He reminds me of the most disagreeable Sunday school teacher I have ever had. But he asks me questions which make me laugh and weep at the same time. He revolutionizes my whole life, and in my dreams he is an angel in the disguise of a devil".) Or a new positive transference can come up even higher than the first has been ("He is a saint, the greatest spiritual leader of our time, the prophet . . . , etc.").

All this is not real. The minister should know that the higher he is elevated in his client's judgment, the deeper he will be thrown down two weeks later, and vice versa. He should tell the client not to make any serious decision during this time, because the transference often spreads over other people and the client may consider the minister's secretary to be an angel for some time, and as an angel of hell during the next period. He should not marry her on the ground of the positive transference nor divorce her because of negative transference.

Many difficulties disappear during the positive transference. The drinker stops drinking, the smoker stops smoking, because his minister is a saint. If the transferred saintliness breaks down, the drinking and smoking begin anew and even worse than before. The most difficult part of the counselor's work is the development of independence and self-responsibility in his clients. During the time of transference the client clings to the counselor like a little child to his nurse, and he resists and resents all attempts to make him grow up.

Maturity, independence, and responsibility presuppose the development of creative forces which usually are hidden in the client's unconscious. The buried talents have to be dug out, and though the client understands rather early that his life will be richer and more colorful, he is afraid at the same time of all the new and unknown dangers of this abundant life, and he has to go through the same fear, the same darkness and despair that he had to face and could not face when in early childhood this development was blocked. The more he is afraid the closer he clings to his helper, and that inhibits his independence. To give up the role of the little child increases the danger, though it brings him nearer to the solution of his problems. Here no science can help. Counseling is an art. The minister must not forsake the client, but must not protect him too much. They have to experience their unity like brothers and, at the same time, their isolation as different individuals. Nobody can reach maturity unless he goes through the experience of complete loneliness where nobody is with him except God.

The best and maybe oldest comparison for the helper's attitude is the midwife, as Socrates saw. The client has to go through the valley of the shadow of death alone. But his friend and brother (*not* his

leader and teacher), the counselor, is standing on one side of the abyss when he enters and is waiting on the other side again when he emerges from the darkness.

This way through the abyss is a general human experience, not at all limited to sick or abnormal people. It is true that we have rediscovered the process when studying the case histories of neurotics, but now we know that most people, at least once in their lives, behave more or less like neurotics; namely, when they have to go through their crises, and very often the crisis is not condensed within a short time. It looks much less dramatic than the discourse given here, but it is a crisis nevertheless, spread out over years, without nervous symptoms, but showing all the essential qualities of this spiritual development. And the helper is needed in every case; otherwise the crisis may lead to a negative result, such as fanaticism, skepticism, or some kind of pseudo-religion. Even suicide may occur.

The church has, I think, not only to preach the gospel. It has to help those from whom life takes away the wrong gospel and the pseudo-religion which our shallow civilization has provided. In this moment of earthquake, in the breakdown of all the former values, someone should be there who represents and lives the new values which are the oldest ones and who replaces the insecurity of our earth by the certainty of his faith. If this one is not the minister, I don't know who it will be.

III. TRAINING OF THE PASTORAL COUNSELOR

The most urgent problem now is the equipment and training of this minister-psychotherapist. It is not necessary for him to be a physician, though some medical training would be very helpful to him. Nor has he to be an expert psychotherapist, trained according to one of the present schools of psychotherapy (Freud, Ad-

ler, Jung, etc.), though this complete training which includes a thorough analysis of the student himself would be extremely useful in his work.

For the time being we have to limit ourselves to rather modest requirements. We should train, if possible, a certain number of ministers as real experts, and they may work as counselors of counselors, discussing the more serious cases with their subordinate counselors and helping them with advice and instruction. But the chief point is that there are already innumerable ministers' wives and assistants who are counselors and sometimes even psychotherapists without knowing it. Every case of counseling which takes more than three or four consultations becomes psychotherapy, including transference, resistance, and crisis. And, if the counselor does not know that he is practicing psychotherapy, he will be astonished and defenseless if the negative transference of his client attacks him.

Those helpers and counselors have to be trained first, and this training has to be done in a short way of group instruc-

tion because of the large number of students. But each one should have at least five or ten private consultations with the teaching psychotherapist, and he should have not only the experience of being a client himself but also the experience of this inner change from darkness to light, which we describe as a minor crisis. Besides this series of private consultations, he should study by reading, hearing lectures, and discussing cases together with the other students; if possible, he should treat a case and discuss the difficulties and problems with his teacher; and last, not least, he should learn to read his own life-history in terms of religious psychotherapy. Then all the events of everyday life, including his experiences with his clients, will become an uninterrupted line of instruction given to him by the invisible, but psychologically perceivable, guidance of life. And in the course of time this guidance, if it is understood more deeply and more immediately every day, will make him a better counselor and a better minister.

AN EXPERIMENT IN RADIO DRAMA

Has your local radio station offered your church free time on the air? If so, you may be interested in the electrical transcription of a fifteen-minute dramatization our Seminary has just made. Address your inquiry to

PROFESSOR FRED EASTMAN
5757 University Avenue, Chicago

THE MEROM IDEA

By ARTHUR E. HOLT

[For five years the Merom Institute—an adventurous experiment in the leadership of rural religious and social life—has been carrying on with the co-operation of various church and governmental agencies. It has survived the infant diseases that plague all such experiments and has also come through a disastrous fire which destroyed a large part of its equipment. It is now in the stage of vigorous youth under the able direction of Rev. and Mrs. Shirley Greene and their associates. Dr. Holt, who has from the beginning been the spiritual father of the enterprise, here states its basic principles. As our alumni well know, Dr. Holt is our Professor of Social Ethics, and the author of many books, the most recent of which are "This Nation under God" and "Christian Roots of Democracy in America."]

WHEN I was a young lad on the farm I had a theory in horse trading which I think has in one way or another characterized most of my thinking down through the years—this theory was that if I could trade a fat horse for a horse that was poor and thin but which had possibilities, I could win out in the game of horse trading. Sometimes it worked and sometimes it didn't. I'd like to put on record here that in pursuance of this theory my family have been compelled to ride behind more than its fair share of "old crowbaits." I traded for an old horse in Pueblo, Colorado, which the family immediately named "Napoleon" because of his "bony parts." I traded for another which had all the beauty of outline of a razorback hog. He had an arched back, long sloping hips, high withers, and a long neck. I think nature started out to make a giraffe, but didn't have quite enough neck, so made a horse; even when he was fat he wasn't pretty. He could snort so that you could hear him from one end of Main Street to the other. Everybody knew when the Holt family was in town because they could hear "Old Kid" snort. It was too bad the fire department didn't have him; they wouldn't have needed either a gong or a whistle. But

with his long overreaching stride he wasn't the slowest horse on the road and for endurance he was still going when all the rest had quit. He helped educate three successive members of the Holts by taking them twelve miles over dirt roads five days a week to a little academy. As I said, sometimes the theory works and sometimes it does not.

Because of this theory of mine, I suspect that the Bennett brothers found me a rather easy victim when they asked if I would be willing to become chairman of the Board of Directors of a college which twelve years before had closed as a liberal arts college. I was convinced that Indiana needed another liberal arts college about as much as California needed another mountain peak. But back of these black walnut staircases, these handmade bricks, this outward thrust of liberal religion into education which was willing to bring Horace Mann to be president of a school at Yellow Springs, Ohio, and willing to join with the Unitarians in founding a great liberal seminary, I thought I saw something which had grown rather lean from lack of feed but which it might be worthwhile to fatten up with some public support.

I can give you here only very briefly the articles in our faith which sustain the

staff and Board of Directors in our efforts to carry forward Merom Institute as the successor to Union Christian College.

1. We believe there is a place for an institution which would conserve for our country and our religion the native values of rural life. You remember that when we met in the little chapel for the funeral of Ferry Platt that all the doves in the trees were mourning a funeral chant. From this hill, every morning and every evening, you can see the great divine painter illuminating the sky with colors no artist can equal. Rural life has its contribution to make to the great total of religious mysticism.

2. We believe there is a place for an institution which will vitalize and socialize the religious culture of a region. Some religions fight culture, some religions are the victims of culture, and some religions meet other legitimate cultural efforts and co-operate with them. You can't have county planning on the basis of a religion which believes that the world is soon coming to an end.

3. We believe there is a place for an institutional adventure which places intelligence and inspiration at the disposal of people who intend to live in rural neighborhoods rather than at the disposal of people who intend to climb out of them. In general, I think the church has spent millions of dollars on institutions which have become ladders by which people have climbed out of rural communities.

4. We believe there is a place for a program which works for a distributed rather than a centralized America. Raymond Gram Swing in one of his broadcasts said that the security of London lies in the fact that it is a decentralized aggregation of villages. There is no central power system, no central water system, and no central gas system which can be bombed and the whole city be put out of business. The security of America lies in its de-

centralization. We do not want any centralized gas system which can speak for all of us. Rural life has suffered because the city people have tried to do all the talking. For a whole generation the social creed of the churches proclaimed the rights and privileges of urban workers without once recognizing that this might result in the poverty of rural workers. There is a place for a morale and thought center for rural causes.

5. There is a place for a rural institution which will immerse itself in the stream of rural life and be an observation, a listening, and a service post as American rural life goes through that great industrial change brought on by our ability to manufacture and use machinery. I have no statistics, but if my observations are correct, a very large part of the A.A.A. payments have gone into the buying of machinery which makes farm hands unnecessary. A recent letter from a resident of this community called my attention to a farm which once supported thirty people and now supports only six. According to a recent survey the villages of southern Illinois are already filled with "rural non-farm unemployed." The compulsory draft system will displace our population as it did in the last war. A new kind of rural culture is evidently ahead of us. There is one kind of immersion I believe in, and that is the kind which immerses itself in the stream of life even as Graham Taylor immersed himself in the river wards of Chicago; a half-century later Chicago voted him the first citizen of Chicago.

6. There is a place for an institutional program which will try to keep alive the principle of self-help in a democracy. I spent part of last summer among the Menonites out in Kansas. I was impressed with the solid nature of their culture and their inevitably great future. The key to their greatness lies in their widespread

adoption of the principle of self-help. I noted the size of their rural churches, membership of 650 and 675 at Sunday school. I saw co-operative buying and selling and marketing, mutual aid insurance companies, old folks' home and hospitals. The Mennonites are discussing the founding of a theological seminary. I am trying to get them to establish it here at Merom. One is entitled to his own opinion about how much has been accom-

plished by this group which meets around the round table in the library of this building. I am perfectly certain that it constitutes for many people the biggest reason why some people on the outside are willing to help in this effort here.

Such are the beliefs that constitute the spiritual cornerstone of Merom Institute. We are deeply indebted to the staff and to the supporting agencies which have given such unselfish loyalty to them.

THE MEROM IDEA AT WORK

By SHIRLEY E. GREENE

[*Mr. Greene, Director of Merom Institute and Research Associate in Social Ethics at Chicago Theological Seminary, here describes the practical application of the basic idea set forth by Dr. Holt in the preceding article.*]

BETWEEN the first pronouncement by Dr. Holt in 1936 of the principles behind Merom Institute and their reiteration at the close of 1940 in the speech quoted above, Merom Institute and the Merom staff have packed five years of intense and colorful activity. The Institute was born of the union of a set of buildings (old Union Christian College) and a set of ideas (the Merom Idea). Nothing else was handed the original director, Rev. Clarence Bennett, or myself, his successor, or the staff—no blueprints, no book of rules and regulations. As opportunities presented, as needs emerged, as problems became clear, the program developed to meet them. Many ventures were tried, found ineffective, and abandoned. Gradually patterns of activity began to emerge so that work could be somewhat departmentalized and definite responsibilities assigned. The following description will take account of these various depart-

ments, although always must be recognized the overlapping and the integration of activities in a total institutional picture.

I. ECONOMIC ACTIVITIES

Three men have served us in the field of economic interpretation and organization. Ferry Platt (1936-38) did the spade work for us in this field. He gathered the books and pamphlet literature which formed the basis of our library of rural economics and sociology (unhappily much of his material was destroyed in the fire of 1939), and he gave many concentrated hours of his brilliant mind's activity to digesting and interpreting the raw material of rural economic analysis. His two "Social Action" pamphlets, *Changing Rural America* and *Uncle Sam and the Farmer*, as well as his many speeches delivered across the country, contributed much to the understanding of rural economic problems on the part of great sec-

tions of the American church. Ferry Platt also took a leading part in the development of the local program of recreation and adult education during Merom Institute's first two years, and it was he who established our initial contacts with the Farm Bureau and Co-operative groups in the Merom vicinity.

Hjalmar Rutzebeck (1938-39) brought to us a vigorous, refreshing personality and a new type of program for self-help in the rural village. Through co-operative organization and the use of a point system of exchange in the place of cash, he taught us how idle time could be harnessed to unused resources to fill unmet needs. By frequent meetings "around the table," by taking "commitments" to find jobs and to do them, a group of unemployed men learned some new definitions of democracy and co-operation and earned and distributed among themselves some two thousand dollars worth of products of their otherwise idle hours. Rutzebeck's book describing this method of self-help, called *Common Sense and Idealism*, is still frequently purchased by visitors to the Merom round-table meetings.

Since 1939 Edwards Dickinson has carried on as technical adviser to the Merom Co-op. He is now helping this group to grapple with the problems of readjustment raised by the diminution of Works Progress Administration, the rise of the national defense program, and the exodus of man-power from the community in search of cash jobs in industry.

The community laundry, originated by Mrs. Selma Platt in 1937, continues to serve about eighteen families per week.

II. EXTENSION SERVICE

The main features of our extension service, as Mr. Glenn Harding is developing it, are two. The Extension Institute brings two or three members of the Merom

staff to a community (anywhere within a 200-mile radius of Merom) for a week of special meetings. Included in the range of program activities offered are sermons, lectures, group discussions, community singing, group recreation, home visitation, visits to schools, and community survey. These institutes are adapted to the specific problems of the church in the local community. The general theme is "The Country Church Serving Its Community."

At other times Mr. Harding has been occupied in assisting ministers in evangelistic efforts. As a skilled song leader and as a person unusually endowed with insight into the nature and problems of the inner life, Mr. Harding brings a new vitality to the time-honored revival tradition in the rural Middle West.

Mr. Dickinson carries on a significant bit of extension work among the Congregational Christian churches of Jasper County, Illinois, co-operating with the interdenominational "Campaign for Christ in Jasper County." Catholic and Protestant forces are working together to revitalize the religious life of this rural county. Mr. Dickinson spends about three days a week there. His efforts are toward a broader interpretation of the concerns and program of the country church in the total community life. His approach is through the organization of neighborhood councils for the study, planning, and carrying-out of specific church and community projects.

As Director of Merom Institute, I have for the last three years taught a course in the Chicago Theological Seminary during the autumn quarter. This course is entitled "The Rural Community and the Program of the Rural Church." I also write the *Town and Country Sunday School Quarterly* for the Pilgrim Press.

III. CONFERENCE CALENDAR

When Merom Institute was born, the only Merom Conference in existence was a one-week summer school for young people of all ages. The program now includes the following regular conferences: Vacation Church School (ages: four to high school) (local); Conference for Children's Workers (using the church school as laboratory); Junior Boys' Camp (ages ten to fourteen); Summer School I (high-school age); Summer School II (older youth) Inter-seminary Conference on Rural Life (students and faculty representatives from ten middle western seminaries); Merom Summer Assembly (pastors and lay leaders). Other groups which have used our campus for special conferences have included the Council for Social Action, Town and Country Committee of the Home Missions Council, Wabash Valley Christian Service Camp (Disciples), Illinois Synodic Encampment (Cumberland Presbyterian) 4-H clubs, Indiana Cooperative Recreation Society, Works Progress Administration Recreation Service, Wabash Association Pilgrim Fellowship, Indiana Pilgrim Fellowship officers.

IV. RECREATION, ARTS, AND CRAFTS

Mr. Keith Daugherty has headed up the recreation program of the Institute since 1937. It is affiliated with the Works Progress Administration Recreation Service which has supplied numerous assistants from time to time. In this department are carried on most of the usual activities of a community playground in summer and of a recreation hall and gymnasium program in the winter. Emphasis, however, is upon the creative types of activity as symbolized by the workshop and the co-operative types of play as represented in the folk games. Folk games and play parties have been practically a week-

ly occurrence for five years and are still popular with all age groups. A roller-skating rink grew directly out of a community demand and was secured through local community effort. The attendance at recreational activities of all types averages about five hundred persons a week throughout the year.

Our high dreams for a program of handicrafts, music, and dramatics are still far from realization. The wives of the staff have all tried their hands at it. So did Miss Adena Joy for three months in 1939 and Mrs. Mabel Hoesman during part of 1940. But thus far time has been too broken up and tenures too short to accomplish very much or to build a solid program. The best things which have been done have been Mrs. Greene's high-school girls' chorus, Miss Joy's "Little Theatre" productions, and Mrs. Hoesman's weaving project. Here is a field of great promise awaiting the coming of a qualified leader.

V. WORK CAMP

The Friends Work Camp, which was in residence at Merom for eight weeks in the summer of 1940, was one of the most satisfying experiences sponsored by the Institute. The twenty young people in the camp made a splendid contribution to both community and conference life during the summer. The outdoor auditorium, dedicated as John Woolman Center, was the tangible product of their labor, but this was only one of many values which they left behind. Their good humor, diligence in work, adaptability and friendliness, as well as their peace witness and example of voluntary work, all made a profound impression. Committees are now at work on plans for a 1941 work camp which is to be sponsored jointly by the American Friends Service Committee and the National Council of the Pilgrim Fellowship.

VI. RELIGIOUS PROGRAM

Merom Institute regards itself as a religious institution. It holds that all the programs described in this article are of religious significance. Here, however, we may mention the more formal religious services connected with the Institute. The Merom College Church (Congregational Christian) carries on regular services and program in the Institute chapel. These include Sunday morning worship, Sunday school, mid-week prayer meeting, organized class activities, Ladies' Aid, and Young People's Society. The director of the Institute is pastor of the church. Each of the last two years the church has held, with great profit, a week's "revival" service with an outside preacher and Glenn Harding assisting. Since there are other churches in Merom, the Institute has always carefully avoided assuming a position of dependence upon or sponsorship of the Merom College Church. All Institute activities are equally open to all persons in the community without reference to denominational affiliation or church membership.

VII. OTHER COMMUNITY ACTIVITIES

A local Institute committee, representing eight organizations in Merom, meets monthly to discuss and determine policy and program for all phases of the Institute's local program. In addition to those described above are two groups of long standing. A monthly "Community Night" brings out large numbers of villagers and farm folk of all ages. An hour of folk recreation is followed by a program of home-talent entertainment and a speaker on some subject of popular interest. Also meeting monthly is a book club. Fifteen to thirty persons gather to hear and discuss a book review by one of

their number, to exchange books, and to enjoy refreshments and fellowship.

VIII. THE NEXT FIVE YEARS

As we look ahead we face many new avenues of significant activity to be explored as well as responsibility for carrying on certain well-established program features. The Merom region needs a great deal more rural social, economic, and religious research as a basis for adequate regional planning. Ten theological seminaries now participating in the annual Rural Life Conference may become interested in setting up at Merom a joint training center for rural ministers. The possibilities of developing a lively rural arts program, both for Merom and for the region, lie before us. With Glenn Harding we have only begun to explore the possibilities in new types of rural evangelism. Problems of rural health and medical care open up a vast range of intriguing possibilities for an institution of our type. Winter short courses of the Folk School type for older rural youth are also among possible developments.

Among our present financial needs are: \$600 for finishing off and furnishing guest rooms in the south wing of Holt Hall; \$800 for a caretaker's cottage; \$800 for another guest cottage, furnished; \$3,000 for eight more cabins and wash house to replace temporary housing in College Hall (one of the cabins has already been pledged by the women of Central Illinois Association); \$3,000-\$8,000 (depending on type of pool and availability of work-camp labor) for a swimming pool; 100 people who will give \$10 a year and 100 people who will give \$20 a year to help meet the operating costs of this kind of progressive, rural, religious program.

TEN YEARS OUT

By THE CLASS OF 1931

[What happens to a C.T.S. graduate during his first ten years after leaving the Seminary? What are his major movements of life and thought? Each year we ask the class of the decade earlier to share their answers to such questions with the rest of the alumni and with the present student body. Every member of the class within the territorial limits of the United States has kindly replied. We regret that we did not start our query early enough to secure letters from the following on foreign-mission fields: Yasuo Mizoguchi at Kobe College, Japan, and Masao Morikawa at Doshisha University, Kyoto, Japan.]

JAMES STILLMAN CASKEY

TEN years . . . Tonica, Illinois, summer, church roof, ten-cent corn . . . Genoa City, Wisconsin, and Richmond, Illinois, two years including ordination, debt payments, Billings Hospital, a few splendid people, but a rather fruitless pastorate.

Is this a senseless jumble? Well, it is a period dimmed in our own memories, Gen's and mine, by the bright light shed by the intervening years, five at Wahpeton, North Dakota, and two here. The Wahpeton church welcomed us so heartily and I became so deeply involved in the affairs of the community and of the Congregational organizations of the area that our call to Faribault, as of January 1, 1939, required some painful uprooting. In North Dakota I felt myself to be a part of the larger fellowship of churches and Christians in a more vital way than I ever have elsewhere. The usual pastoral routine was varied with work at Pilgrim Park, the study of the rural churches, reorganizing the community chest, and some attention to students. Peggy (Margaret Katherine on the record, now five) came with the beginning of our third year there, presaging our Minnesota residence by being born across the river from home—a "Gopher."

During our second winter in Wahpeton I found that it was a mistake to assume in the minds of a congregation the same devotion to the Kingdom that I had. Just then in many places church members were objecting to what we had been calling the "social gospel," because they were not committed to the Christian gospel. Then I began work farther down,

trying to persuade them of the truth of the great ideas of Christianity in the hope that on that foundation we could build a vision of a changed social order.

More recently, my most fundamental disturbance is over the inability of my kind of church leadership to bring about observably different living in either individuals or groups. My neighbor pastor employed the simple enthusiasm and the syncopating saxophone of a smooth young salvationist from the Deep South—and says he got results. My more prosaic tools—worship, religious education, pastoral ministration, and the supporting fellowship of the "holy gang"—are slow if and when they produce results. I am obsessed with the conviction that we must show results, and soon.

Our church here has more than adequate bulidings, a significant parish, and a long and honorable history. We want to make the outer serve the inner: bringing to bear the buildings, program, and prestige upon the life of the community and the lives of those in the parish. Even the valuable experiences of ten years have not given us all the answers.

JOHN A. GARDNER

While still in Seminary I became pastor of the Essex Community Church in Chicago, where I served for ten years. A new building was erected and a very difficult period followed due to the depression. The church survived the storm and is, I understand, making good progress today under the leadership of Elmer Freeman. During my last two years in Chicago,

my work was divided between the Essex Church and the Chicago Sunday Evening Club, where I worked on publicity and delivered some Bible talks.

In 1937 I came to the First Presbyterian Church in Midland, Michigan. We have an interesting situation here. The Dow Chemical Company, with five thousand employees, is our chief industry, and our church serves the ownership, management, and research groups. I like the Presbyterian church. The responsibility assumed by elders for spiritual life and the co-operative attitude of the national boards contribute a good deal to maintaining a progressive program. I have not felt restricted in freedom of thought.

Our chief problem in a parish serving 1,075 people is to apply new methods learned in Seminary and at the same time maintain necessary parish visiting and preaching standards. I have been interested in pastoral counseling, but such work, in order to be effective, requires volume, and the time schedule will not permit adequate development.

During recent weeks I have been engaged in developing radio programs for the Michigan Council of Churches. I am serving on the religious advisory committee at Alma College and am a member of the Pastors' Advisory section of the International Council of Religious Education.

I am a Kiwanian and, believe it or not, a Democrat. Our daughter Anne is now ten years of age.

My best wishes to old friends and the faculty at C.T.S.

EMERSON W. HARRIS

Leaving the Seminary I was called to Monticello, Minnesota, but after a year we federated that church with a Methodist, and I went to Ogallala, Nebraska, for four years. Ogallala was a fine community, and we enjoyed trying to build the church. We visited Ravenna, Nebraska, for six months, and then came to Butte, where we have been for more than three years now. Our church is small, but the people are very loyal, and the church has a splendid opportunity.

Married in 1933, and don't regret it. Lillian

is a charming woman—excuse the brag—and we have two boys, Don, age four, and Brian, nineteen months. Neither boy has distinguished himself yet by being very good or very bad, but both show promise of becoming one or the other.

Unfortunately I don't remember what my thoughts and opinions were while at the Seminary, and so don't know what changes have come about in my thinking. But I suspect that I am more optimistic than ever about the eventual outcome of the troubles of the world: see nothing to despair about, rather much to be joyful over, in spite of the suffering. And wish joy and some measure of success to all.

FRED HYSLOP

(By telegraph)

Found a wife Eunice. Raising a son Allen. Enjoyed a voyage Europe. Directed a university program Madison. Helped ordain a brother Ralph. Started a youth program Oberlin. Studied a Summer Union. Left a six year pastorate Wisconsin Rapids. Opening ministry in a strategic situation St. Louis. Predict a difficult decade America.

MARCUS W. JOHNSON

Ten years ago, fellow classmates of '31, I left the Seminary determined to overwhelm Congregationalism in the United States; and now, with this decade behind me, I find that it takes the *Seminary Register* to let you know that I am alive! I am happy to report, however, that these years have definitely altered me, causing me to think very little of clerical ambitions and receiving, in return, a precious share of contentment that comes with living as fully as possible with those who constitute the parish and its community.

After I left the Seminary, I spent five memorable years in Glenview, Illinois, three years at Plymouth Church, Omaha, Nebraska, and the remaining years at the First Church in Norfolk, Nebraska. What lies ahead this tenth year is quite problematical. Correspondence from Washington, D.C., indicates that I'll be in army service before June 30, "without my consent." Personally, I am against

war, but I am not against those who have to go and, therefore, refuse to resign my commission as a chaplain.

Our family consists of a boy, age six, and one wife whose age shall be unannounced. My Dad, a retired Lutheran pastor, lives with us off and on.

That's all I have to report for the past ten years. Perhaps you may be able to read between the lines and find the normal share of successes and failures in the pastorate.

JOSEPH F. KING

Professor Eastman's request for a four-hundred-word description of what has happened to me in ten years prompted, first of all, grateful recollections of days in the classes of Professors J. M. P. Smith, B. W. Robinson, A. E. Holt, Cecil M. Smith, Wilhelm Pauck, A. C. McGiffert, and H. N. Wieman. I shall never forget the exhilaration with which I looked upon the new world—hitherto unknown and unsuspected—which J. M. P. Smith's course in Old Testament opened up to me. That experience epitomized my three years in the Seminary.

Two of the ten years (come June) were spent in Edinburgh, and resulted last year in a Ph.D. The remaining eight have been spent in Lawrence, site of the University of Kansas. During these eight years I have known "high elations and deep disappointments," to use a phrase Fred Hyslop once wrote to me. The secularism of the university in whose shadow I live and work has possibly prompted me to move in a Wiemanesque direction to a greater degree than might otherwise have been the case. Wieman's approach and, incidentally, his fresh language, constituted a spear that pierced in important ways the pretensions of a good deal of secularism. The influence of Wieman was more than a verbal cloak, however; it went to the heart of my theological thinking, so much so that when in some of his recent writings I thought I detected a retreat, I felt "I, only I, am left."

But while I have gone on resolutely in this Wiemanesque direction, it has not been without some uneasiness. At times I seem to feel the stern eye of Wilhelm Pauck upon me. This

uneasiness increased when I began to teach a course in church history in the university's school of religion three years ago. This uneasiness has not been dissipated; I call it now "tension," and accept it as something inevitable and desirable.

Something of this same tension appears in connection with the ecumenical movement. The denominational and nationalistic particularism of churches I detest, and I genuinely desire a united church, but if a united church means theological retreat, as so far it has, then I cast my lot with the present order with an occasional thought of union with the Unitarians and liberal Judaism.

During the last three years particularly, two of the worlds in which each of us lives have been drawing farther and farther apart for me. The world of large-scale society is doing its best to go to hell. The world of intimate, life-giving relationships, at the center of which are Helen and our children—Carol, three years, and Joey, twenty-three months—becomes more meaningful. If these two worlds soon come closer together, it will be, I am convinced, through the influence of the Christian community, and to that end my major task as a minister is to maintain the freedom, the autonomy, and the dignity, under God, of the Christian church.

THEODORE G. LILLEY

Following graduation I preached for three jolly months at the Community Church, Hot Sulphur Springs, Colorado.

Leaving there I traveled farther west to Salt Lake City's First Presbyterian Church, where I expected to spend two Sundays supplying the pulpit, but remained nine years as pastor. July last I accepted a call to the First Presbyterian Church of Sioux City.

Romance: Bertha Hanson, of Fargo, came to Salt Lake City to be the business girls' secretary at the Y.W.C.A., the same week I arrived. She attended First Church . . . we met after my first sermon and, believe it or not, we were later married on that same spot in the sanctuary! Birdy became mistress of the manse and a grand helper.

In addition to the regular church activities in Utah, I gave much time to national mis-

sions, Westminster College, young people's assemblies, and the Salt Lake Conference of Religious Groups—an organization fostering good will between Mormons and Gentiles.

Now we're back in the Middle West and enjoying every minute's work in Sioux City.

The seeds planted at the Seminary have blossomed in my garden. The faculty gave us more than knowledge—they infected us with a definite spirit, an adventurous desire to practice a rugged Christianity; they inspired us to dig deeply for an experience of God; they filled us with a radiant enthusiasm that seeks to illustrate the gospel's truth.

These ten years have brought changes: I have less hair but more cranial understanding and sympathy—I hope! My religion has grown simpler, more beautiful, far more challenging. I've tried to share that which I found most vital in my own life: God's fatherhood, Christ's Saviorhood, man's brotherhood. More than ever I'm interested in proclaiming the message by voice, pen, drama, action. More than ever I recognize the need for that preaching that is personality aglow with God's love.

The Seminary provided a spirit that is a tonic: a happy, hopeful, faith-producing atmosphere in which the soul enlarges its vision of God!

I shall always remember the vignettes of yesteryears: nights in the clubable commons, Charles Jefferson sharing truth at the fireplace, meditative silences in the library, live-wire professors with rosy cheeks, bright eyes, Lutheran gestures; direct, deep, dedicated old boys at the classroom rostrum. God bless them, every one!

NANNIE BUTTS LOCKART

Ten years a short time and yet, and yet time enough for children to have been born and grown to school age! And there are the faculty folk; who has seen them? Are they all still at their posts? By the way, do you remember that young man we used to call "Professor Pauck"? I wonder if he has been talking about Erasmus and Martin Luther all these ten years? If anyone could call Martin Luther right out of his grave, breathe into him the breath of life, make a four-fisted pugilist out of him, send him darting here and

there, defying all the powers on earth and in the sea, send the cold chills up one's back for fear his hero would get caught, surely "that fellow Pauck" could. And there are others who pass before me in white array—Mrs. Marsden, Mrs. Pauck, Dr. Robinson, and, in fact, every one of the faculty. I won't ask about Dr. Palmer, for he visited with us the other evening around our fireside as we read aloud from the *Christian Century*. God bless the Seminary and all that it has meant to us.

My activities for the first six years after graduation were largely concerned with teaching in a mission school in Kentucky, a government institution in the mountains of West Virginia, and back again near my home. Then, on June 30, 1937, the Rev. O. E. Lockart and I went to the church altar to take the marriage vows. We are now happily located in a county-seat town of the Maryville District of the Missouri Conference, working under the new setup of the Methodist church. We lead a busy life with three congregations to be welded into one and a large church program to be carried out. In addition to our local work, Mr. Lockart has been appointed district adult educational director for the church, and I was elected to the office last fall of district secretary of missionary education and service for the present conference year.

Can't someone from the faculty or the class of 1931 come our way and permit us to extend the welcoming hand?

MILLARD H. MARSHALL

I was married the last year I was in the Seminary. Following graduation in June, 1931, I returned to the Nucla-Redvale Parish on the western slope of Colorado, where I had been the two previous summers as student pastor. On October 8, my ordination occurred. Bob Rasche came over from Englewood, Colorado, to preach this sermon. That same fall I was elected moderator of the Western Slope Association of Colorado.

On May 16, 1932, I walked on air a good portion of the day by reason of the fact our first child was born and was a boy as the first-born should be. We named him William Henry. On February 3, 1935, our second child arrived, Laurel Ann.

We stayed in our first parish until April, 1935, at which time we went to the church at Challis, Idaho. There we were in the very heart of the mountains and government forest area. The Salmon River, "The River of No Return," flowed through the valley. The country surrounding was a hunter's and fisherman's paradise—too bad I didn't like to hunt or fish.

By the time March, 1939, rolled around, "the little road said, 'Come.'" We left the mountains, forests, and streams behind to move to Lusk, Wyoming, situated in the dry-farming and stock-raising country near the Lance Creek oil field.

We have three other churches in the vicinity, which are unable to maintain pastors of their own. The fellowship of other Congregational folk means a great deal to me and I try to hold services three times on Sunday for two Sundays of the month and two times on the other two Sundays.

In these ten years there have come some discouragements and disappointments, but they amount to nothing compared with the joy of the work I am in. I marvel when I think of the profound influence the Christian gospel has had in procuring all the privileges we enjoy. People have gone forth in the name of the Lord to fight against things which suppressed human personality and which kept it from flowering in the way Jesus intended. The spirit of the Master drives us on until we dream of the attainment of those hopes "too fair to turn out false."

MILTON MAXWELL
(Formerly Milton Bierbaum)

My first three years were spent in a congenial small-town Congregational church in Ault, Colorado. They were happy years. There followed a summer of clinical training at Elgin with Anton T. Boisen, and then almost six years in the independent Community Church of Flossmoor, a prosperous suburb of Chicago. Last September I began my work in this Congregational church at the University of Texas in Austin. Six years ago Charlotte Maxwell (whose family name I have taken) of Lewisburg, West Virginia, and I were married in the Thorndike Hilton Chapel by Arthur C. McGiffert. Joined by Douglas on Christmas

Day, two years ago, we are a happy, thriving trio.

It was in Colorado that I unlearned my academic jargon and relaxed some of my intellectual inhibitions. It was pretty thin fare that I handed out the first two years, but from there on my religion began to develop deeper and stronger roots. The three months of clinical work at Elgin, that followed, had a profound effect on my thinking—giving me a much greater insight into human nature and the teachings of Jesus, strengthening my basic convictions, and giving me a ripper outlook to live by. But, through it all, the framework of my philosophy of religion has remained almost unchanged. If anything, I have less use for traditional theological concepts but more appreciation for the truths they attempted to convey—and, certainly, a greater faith in and experience of the Creative Power which is the source of life. For that last I owe most to Glenn Clark, Hornell Hart, and Fritz Kunkel.

The greatest potential change in my life has come with my decision eventually to step out of the pastorate and to go into teaching. Despite so-called "successful" pastorates, I found it increasingly difficult to become enthused about a life-time career in the church. Bigger and better churches seemed to spell more preoccupation with machinery and promotion, more professionalism, and less time for genuine, creative contact with people. A re-evaluation of my talent and temperament has also weighed in this decision. At any rate, I'm down here studying part time at the University of Texas, preparing to enter the Pan-American field in some teaching capacity or other. I am not disillusioned in the church. I shall always be working in it. Neither do I feel that I am changing loyalties; I am just changing to what I believe will be, for me, a more productive and satisfying field of operation.

ORMUND A. SCHULZ

These ten years have surpassed my wildest dreams. They have been happy years cast in pleasant places and among the finest of people. It seems only a short time ago that I set out from the Seminary to be the assistant to Dr. Theodore G. Soares in the Neighborhood

Church of Pasadena, California. I had four years of wonderfully valuable experience under his guiding hand and spirit. They were years with every opportunity for creative work, especially in Christian education and community service. Greatest of all was the privilege of becoming saturated with genuine worship.

That was followed by a year of intensive work devoted to making three parish and community surveys for the Michigan State Conference in Grand Rapids and preaching each Sunday in the Wallin Church of that city. Then we came to our present pastorate here in Benzonia where we have ministered in a real community parish. This includes guiding the program of the Mills Community House, which is owned by the church. Here the Christian message of the church influences the community life through more than twenty thousand cultural, educational, and social contacts it makes each year.

Our family numbers four. Dr. Holt established our life-long relationship in Graham Taylor Hall nine years ago. Harold was born six years ago, and Glenn joined the family circle three years past. Much of the joy of our family life is due to the endless labor and love that Elsa expends within the home. Even so, she finds time to give constant service to many church and civic organizations.

My efforts are increasingly devoted to making an analysis of the life of the people in my parish, to seeking an answer for their needs in the Christian experiences of the ages, to warming it with the flame of the Christian spirit and then applying it to my own life and to needs of my people with a full measure of common sense. Each year I become more certain that a glowing faith and a loving heart is essential to those who would serve their fellowmen.

When the results of man's labor are falling in ruins, we have the rare privilege of guiding our people to build abundant lives on the spiritual foundations that have not been disturbed.

I am more and more convinced that by uniting our effort with the directing grace of God, the people of our world can be Christianized. Imperfect though we be, if the spirit of Christ cleanses and dominates us, God will use us to communicate his message of love and re-

demption to mankind. So, for many times ten years, here am I, O God; use me!

ROBERT RASCHE

Ten years—and I've been the minister of three churches. Out in Denver I met the *right* girl, Mary Margaret Burnap, of Fergus Falls, Minnesota, and we were married in 1932. Our one offspring, Bobby, is now six years old and in school. The three of us give our happy testimony that marriage is a great institution, that we believe in it, and that we recommend it to others.

Mayflower Church in Englewood, Colorado, was my first pastorate out of the Seminary. There a small but fine group of devoted and responsive folks gave me three of the happiest years of my life. They were conservative in theology but liberal in friendliness and helped me by their fine spirit to make the transition in my thinking from the academic approach of the Seminary classroom to the practical approach shared by most laymen in grip with the problems of life. Leaving Englewood, we went to Longmont, Colorado, where we spent two years among some of the world's choicest people and experienced the height of happiness in pastoral relations. While in Colorado I worked for a Doctor's degree in theology at the Iliff School of Theology and went back to receive it in 1937. We left Longmont with great reluctance to come to Northfield, Minnesota, but the church here with many of the faculty and students of Carleton College offered a challenge and an opportunity that couldn't be turned down. We've been here five years now, and in satisfaction and happiness each year has been better than the one before. All three churches presented problems of renovation and redecoration. Since I've always had an interest in the aesthetic appeal of things and in decorating, I very much enjoyed these opportunities to beautify. Here at Northfield we are just completing a lovely little chapel.

Church work has interested me since my days of short trousers, and while I had other vocational interests in my youth, I drifted more and more into the work of the church, until I found myself in Seminary and then an ordained minister; but it wasn't until a few

years ago that I really felt any *calling* to the ministry. When I began to see and feel the professional and institutional aspects of church work and saw their constant threat to bury the spirit of Christianity, I was irked enough by it (as many ministers no doubt are) to be tempted to leave the ministry. I might have done so with adequate rationalizations for my friends, but I couldn't face Christ with such a decision; and I realized then that it was under His commission that I was serving. When I began to realize that the ministry is something bigger than a minister's relation to any particular church or its officers, something very liberating happened to me and the effect on my ministry has been all to the good.

I left the Seminary in true liberal fashion with a *relative* earnestness to preach a *relative* goodness against a *relative* evil. I'm afraid I missed some important sharp distinctions. But these ten years, starting with economic depression and ending in world-chaos, have thrown goodness and evil out of any *relative* categories. I see some absolutes now. Lives either count for goodness or they count for evil, or they don't count at all. It is either Christ or chaos.

FREDERICK W. RINGE

Ten years out of the Seminary finds me very happy in my work as a Home Mission pastor in the Evangelical and Reformed Church. I have served in Home Mission fields in Eau Claire, Milwaukee, and at present I am located in Kansas City, Missouri, at St. Paul's Church. My work at Rio and Wyocena during the Seminary days was so satisfying that I have been willing and happy to take small churches and see what could be done with them. My luck has been of both kinds. I think that I am much more interested in folks than I am in theology, and while I am amused to find myself an old-fashioned liberal in what I believe to be a sea of theological defeatism, I find that theology is not so important. My colleagues will be surprised to learn that I can now work amiably with fundamentalists and only a few weeks ago joined them in celebrating the Week of Prayer. The spontaneous "amens" unnerved me at first, but the experi-

ence of the week was a distinct blessing. I am also much concerned that America keep out of war, and I spend some time and energy in that effort.

You boys probably remember that Rose Wilde, of the former Congregational Training School for Women, became my wife shortly after I graduated. We have one child, a daughter, Marianne, who is now eight years old and who most decidedly possesses a mind of her own. We try to uphold our family traditions of hospitality and if you fellows and your families should ever find yourselves in Kansas City, we hope you will look us up. Yes, we have a telephone. And by the way, Dr. Eastman, we emphasize religious drama in our work, and find it most helpful.

VIOLET OTTO WILSON

Back in 1931 I fondly hoped, in the years ahead of me, to continue in some way my career of serving the church and, through the church, the world. But ten years have taught me much, so much more than I ever learned in all the schools. In schools we learn mostly *things*, but in the world we deal with people, and must learn *them*, and that's often discouraging, isn't it?

In our school days others besides myself pictured the world peopled with folks eager to hear and accept our ideas and ideals, but, alas, the ignorance and beloved prejudices, the inertia and the scorn of new ways of doing things! In our hearts wells up a great thankfulness for those who reach out with thought or love, but in new-found humility we discover that we aren't any great shakes ourselves.

Now to history: You all know of my marriage to Louis Wilson in June, 1932, and that is the steady, molding fact which has shaped all action and thought since. (Louis laughs at the thought!) Two years later, our son, David Otto, was born. It was because of him that we thought it best to leave off the precarious business of free-lance writers and went to the pastorate in Weeping Water, Nebraska. But that situation proved little more secure. It was there that we became enamored of the Oberlin life-long pastorate ideal, but neither of us had the patience required for the work, nor

was Louis' health equal to it; so we came to Chicago.

Here, after a discouraging year given to more free-lance writing and typing, our good angel, Evah Ostrander, suggested that I try temporary work at Time, Inc., where, after several advancements, I seem to have worked into my own niche in keeping our very numerous out-of-the-United States addresses in order.

That regular salary is a blessing while we

are making payments on our own modest home and waiting for Louis to establish himself as a writer in the secular field. For some years he has put considerable time and money into his own play business, and his list includes several items which users always like, but for reasons which you know best the "business" has brought him in more appreciation than cash.

Finally, since we ourselves get out little, we hope that as you have opportunity you will stop in and see us.

THE OUTREACH OF THE FACULTY

[About once in two years we publish a brief résumé of the leading professional activities of our faculty members outside the Seminary walls. Following is such a résumé covering the academic years 1939-40 and 1940-41.]

PRESIDENT PALMER has published two books, *The Art of Conducting Public Worship* (1939) and *Come, Let Us Worship* (1941). Both are from the house of Macmillan. *Come, Let Us Worship* is a manual for small churches. A pamphlet from his pen, in collaboration with those of Stoddard Lane and Frank McCulloch, appeared under the title "Labor Troubles in the Local Church" in the January, 1939, issue of *Social Action*. His other writings during this period include "A Road Away from War" and "If America Enters the War, What Shall I Do?" in the *Christian Century*; "How Ministers Are Trained for Work in a Modern World" in *Spires*; "Drinking—and What Can Be Done Regarding It" in *Christian Advocate*; "Discerning the Way of God" in *Christian Century Pulpit*; "Devotional Meditations for January, '41," in the *Quiet Hour*; and "The Story of Three Years" and "Some Imaginary Letters" in *The Chicago Theological Seminary Register*. During the summer of 1939 Dr. Palmer was a member of the Conference on the War Crisis at Geneva—a conference held under the auspices of the World Council of Churches. In March, 1940, he visited Hawaii and delivered several addresses at the University of Hawaii during Religious Emphasis Week. He has lectured during these two years at the Methodist Conference of Southern California, at the Southern Methodist University's Pastors' School, at the Portland, Oregon,

Religious Emphasis Week, at the University of Denver, at the Pacific School of Religion, etc.

PROFESSOR EASTMAN has completed his five-volume set of short biographies entitled *Men of Power* (Abingdon-Cokesbury Press). He has written articles on religious drama for the *Christian Century*, the *Presbyterian Tribune*, and *The Chicago Theological Seminary Register*. He has also published three new one-act dramas—"The Examination," "The Teacher," and "Eternal Life." He has lectured at the Boston University annual conference on preaching, at Teachers' College, New York City, and at Union Theological Seminary.

PROFESSOR KINCHELOE has published *The American City and Its Church* (New York: Friendship Press), used widely as a study-book for the missionary education movement. He has also written "Living City Churches," a chapter in *Faith of the Free*, a volume in honor of the fortieth anniversary of Dr. Edward Scribner Ames's ministry in the University Church of the Disciples of Christ.

PROFESSOR PAUCK was extensively engaged as a speaker at church and student conferences. Among his more important appointments were lectureships at Harvard Divinity School, the Garrett Biblical Institute, the New Jersey College for Women, the Alexandria Theological Seminary, and Eden Theological

Seminary. His Harvard lecture on "The Idea of Revelation and the Nature of Protestantism" was published in the *Harvard Divinity School Bulletin* of 1940. He also wrote the following articles: "Nationalism and European Christianity" in the testimonial volume for Dean Case, entitled *Environmental Factors in Christian History*, edited by J. T. McNeill, Matthew Spinka, and H. R. Willoughby; "National Socialism and Christianity: Can They Be Reconciled?" in the *Journal of Religion*, January, 1940; and "The Historiography of the German Reformation during the Last Twenty Years" in *Church History*, December, 1940. During the year 1940 he participated in the University Christian Mission. He is also a member of the Executive Committee of the Chicago Round Table of Christians and Jews, and he is active as a member of the ecumenical discussion group of the Life and Work Commission of the World Council of Churches, meeting regularly in Chicago under the chairmanship of Professor E. E. Aubrey.

PROFESSOR ROBINSON gave a series of weekly evening lectures on the religion of Jesus at Harvey, Illinois, as part of the Thornton Township School of Christian Living. He conducted a series of weekly classes in the study of the Book of Daniel and the Book of Revelation at the First Congregational Church of La Grange. He addressed the Triennial Conference of Church Workers in Universities of the United States, and has read papers before the Chicago Society of Biblical Research and the New Testament Club of the University of Chicago. During 1938-39 he was president of the Theological Faculties Union of Chicago. He has just completed the manuscript of a book on the message of Jesus to the present world-situation to be published during the current year.

PROFESSOR BOWER served as a member of the White House Conference on Children in a Democracy and as a member of the Report Committee during 1940-41. He contributed a chapter to the volume *Faith of the Free*, published in honor of the forty years of Dr. Ames's pastorate of the University Church of the Disciples. He has published ten articles in various religious journals during this period. He is

serving as Acting Dean of the Divinity School during the second half of the winter quarter. He delivered two series of lectures at Chautauqua, New York, in August, 1939. He conducted several seminars of ministers and religious leaders. He gave a series of lectures at the Regional Adult Conference at Portland, Oregon, in June, 1940.

PROFESSOR IRWIN has published some seventy reviews and book notes. He has turned out a few articles also; nearest to the minister's task was one in a recent issue of the *Baptist Leader*, entitled "How To Make the Uniform Lessons Live." He has given some time, as well, to editing the second edition of the late Professor J. M. P. Smith's *The Prophets and Their Times*, which the University of Chicago Press plans to publish this spring. On two occasions he has been acting dean of the Divinity School of the University of Chicago during Dean Colwell's absence in the South. But the greater part of his free time has gone into what he calls "the humdrum drudgery" of the American Standard Bible Committee, the small group engaged in producing a new revision of the English Bible. The New Testament section of the committee is nearing the completion of its task; it is hoped that the revision will appear within a year. But for the Old Testament workers no such relief is in sight; their task, he says, will drag out another couple of years at least.

PROFESSOR MATTHEW SPINKA has published during the last two years the following books and articles:

Chronicle of John Malalas (Chicago: University of Chicago Press, 1940).

Translated and edited John Comenius' *The Bequest of the Unity of Brethren* (Chicago: The National Union, 1940).

"Congregationalism and Creeds," in *The Witness of the Churches of the Congregational Order*, ed. H. P. Douglass (New York, 1940).

"The Religious Situation in Czechoslovakia," in *Czechoslovakia: Twenty Years of Independence*, ed. Robert J. Kerner (Berkeley: University of California Press, 1940).

"The History of Eastern Orthodoxy" in *A Short History of Christianity*, ed. Archibald

G. Baker (Chicago: University of Chicago Press, 1940).

"The Crusades and Eastern Christianity" in *Environmental Factors in Christian History*, ed. J. T. McNeill, Matthew Spinka, and Harold R. Willoughby (Chicago: University of Chicago Press, 1939).

"Latin Church in the Early Crusades," *Church History*, VIII (1939), 2.

PROFESSOR WILLIAMS gave five lectures on "The Christian Doctrine of Salvation," at the Pastors' Institute of the Divinity School, University of Chicago, in 1940. Also at the Institute he gave a lecture on "Contemporary Theology and Mental Health," to the special seminar on "Religion and Mental Health." He gave a series of lectures at Tower Hill Pastors' Conference in September, 1940, on the subject, "Recovering the Lost Dimension of the Christian Faith," and has just completed a series of addresses at the Religious Emphasis Week of the University of Colorado. He has lectured on "The Nature of Human Nature in Contemporary Christian Thought" before the Lutheran Ministers' Association of Chicago and the Evanston Ministers' Association. He has given a number of public addresses for the Chicago Round Table of Christians and Jews.

ROBERT CASHMAN, Business Manager, has confined his writing largely to brief articles on subjects relating to church administration, such as "A Million Women Can't Be Wrong," the *Christian Century Pulpit*; and "Church Fires and Insurance," *Church Management*; with occasional contributions to the David C. Cook publications on the interpretation of Sunday school lessons, from a layman's viewpoint. He is serving now as moderator of the Chicago Association of Congregational and Christian Churches.

REV. DONALD C. BEATTY, who serves on our teaching staff as Instructor in Religion and Mental Health and Pastoral Counseling, is the resident chaplain at the Elgin State Hospital. Each summer he has served as the theological supervisor of a group of students who spend twelve weeks at the institution in work and study. He conducts a "Counseling Service for Ministers" under the joint sponsorship of the Seminary and the Chicago Congregational Union.

DR. ANTON T. BOISEN, Lecturer and Research Associate in the Psychology of Religion, spent five months during the past year in the study of the Pentecostal sects under a grant-in-aid from the Social Science Research Council. The areas selected for special study included Chester County, South Carolina; Lee County, Alabama; Stone and Vernon counties, Missouri; Monroe and Lawrence counties, Indiana. His publications during the last two years include "Religion and Hard Times" in *Social Action*, March, 1939; "Economic Distress and Religious Experience" in *Psychiatry* for May, 1939; "Ministers' Salaries" (in collaboration with Arthur E. Holt) in *Social Action*, October, 1939; "Religious Education and Human Nature" in *Religious Education*, January, 1940; "Divided Protestantism in a Midwestern County" in the *Journal of Religion*, October, 1940; and "Theology in the Light of Psychiatric Experience" in the *Crozer Quarterly* for January, 1941. Three of these were prepared originally as papers for professional societies, one for the American Sociological Society, one for the American Association of Theological Schools, and one for the Council for the Clinical Training of Theological Students.

MR. HAROLD HAYDON's major activity outside the Seminary is full-time instruction at George Williams College in the practice and use of the arts and crafts. He has recently been promoted to Assistant Professor in that institution. He has continued independent work in drawing, painting, and book illustration. While submitting paintings to exhibitions with regularity, his work has been going into private homes, principally in the East.

DR. CHARLES CLAYTON MORRISON has carried on his regular work as editor of the *Christian Century* and the *Christian Century Pulpit*. The quarterly magazine, *Christendom*, which he founded in 1935 and edited for three years, was given in 1939 to the World Council of Churches (in process of formation). He contributed an article to *Christendom* in 1940 on the prospects for union of Baptists, Congregationalists, and Disciples. In 1940 he published a book, *What Is Christianity?* which consists of his Lyman Beecher Lectures at Yale University in 1939.

BOOK REVIEWS

THE WORLD'S NEED OF CHRIST

By Charles A. Ellwood. Nashville: Abingdon-Cokesbury Press. 238 pp. \$2.00.

In a day when certain trends in theological thought seem to reduce Christ to a pious irrelevancy, a revelation of God impossible to be followed, this is surely a timely book. Its thesis is that "the imitation of Christ" is to be a social as well as an individual imitation. "Humanity has lost its hope and the Christian religion its radiance, because faith in Christ and his teachings has waned."

The book then reviews the need for a truly Christian evaluation in science, industry, and international relations. "Much dust is thrown in the eyes of the average citizen by the fear that is awakened in him through communism or fascism, or through dictatorships. . . . Dictatorships will pass when the crisis passes—when, in other words, peace and cooperation reign again in the relations between classes and nations. . . . If we are going to build our world upon force and fear, we must prepare for a continuance of dictatorships. . . . The only peace that can be relied upon between classes, nations and races is a peace of reconciliation. . . . The spirit of Christ is the only durable basis for peace among men."

The book is dedicated to "the true followers of Christ everywhere." There are several good sermons in it. Ministers will find it steadying to their faith. It will help them find their bearings in the present theological fog.

ALBERT W. PALMER

FORM AND FREEDOM IN WORSHIP

By Clarence Seidenspinner. Chicago: Willett, Clark & Co., 1941. 186 pp. \$2.00.

This is a fresh, original, and scholarly contribution to the art of conducting public worship. It is a valuable and useful book, especially in its emphasis on simplicity, its cogent suggestions about the use of contemporary language and ideas to bring back the reality-feeling which is too largely lost by the exclusive use of sixteenth-century forms and diction in services of worship.

This modern spirit is achieved in the book,

however, without any loss of dignity and without any failure to appreciate and deeply understand the historical background of Christian liturgy. Indeed, this reviewer feels that the extremely ritualistic treatment of the Lord's Supper in this book represents almost exactly the thing which the book as a whole is seeking to get away from! The Ash Wednesday service, on the other hand, is admirable.

One could wish that all persons charged with the conduct of worship services could read, mark, and inwardly digest the chapter on "Liturgical Form" and the one on "Liturgical Materials," especially the section about the language of prayer. The chapter on the "Liturgical Year" is also interesting, although it fails to link up adequately with the actual procession of inevitable events, moods, and celebrations which make up contemporary life.

This astounding announcement is on the jacket: "This book contains all that the practicing minister needs to know about worship"! I was momentarily stunned by this sweeping statement, but have decided that I shall, nevertheless, continue to urge practicing ministers to read Sperry, Vogt, Evelyn Underhill, and many others in the field of worship. Of course it is understood that the author is not responsible for the "blurbs" on the jacket of his book—he does the inside, not the outside, of the volume.

ALBERT W. PALMER

A PREFACE TO CHRISTIAN THEOLOGY

By John A. Mackay. New York: Macmillan, 1941. x+187 pp. \$2.00.

Yes, theological writing can be intelligible, interesting, enjoyable. President Mackay proves it in this "Preface," which is really more than a preface, for it contains the outline of a Christian theology, informally and simply stated, and concretely illustrated. Minister and layman alike will rejoice in this vivid introduction to one type of contemporary Christian thought. Especially happy are the illustrations gathered from biography, literature, poetry, and scripture. The last two chapters which outline a conception of the mission of the church are keen in analysis and rich with the mature experience of their author. In the

midst of ecumenical discussion it is good to have some one survey the world scene with realism but without hysteria; and it is especially good to have someone say that Christianity needs to fear almost more than anything else the dissolution of the ecumenical spirit into a "watery interdenominationalism."

Read carefully, however, for underneath the urbane spirit and Christian insight there lies a neo-Calvinist theology which concedes practically nothing to science, philosophy, other religions, or the liberal spirit. The doctrine of existential philosophy that truth is known in the context of decision is put in a parable: "Only on the Road can Christians find truth, not on the Balcony." One wonders if the author ever had the experience of leaving the road and climbing up higher to get his bearings.

The neo-orthodox make a great show of refusing to succumb to the spirit of the modern world. They will not allow Christianity to be betrayed by the secular spirit. But is there not in this existential thinking a capitulation to the antirational hysteria of the modern world? Here is the position:

The soul of man must further be *exclusive* in its receptivity to the divine Truth. All spiritual aspiration and psychic energy and moral power must be concentrated upon the task of permitting this imperious Truth to fulfill its destiny in personal life. The human self that has taken the divine Truth seriously must will one thing, and only one. Toward all rival claims there must be a holy intolerance [p. 111].

What else can you possibly call this but Mussolini's principle "Believe, obey, fight." It is a sad day in God's universe when Christianity cannot oppose anything to the untruths of the world but its own sheer will to believe.

On another point liberals and Lutherans will join in objecting that President Mackay is too optimistic in his doctrine of man. Calvinism has always deluded itself about the possibilities of goodness in the sanctified soul. The present author draws with great enthusiasm the picture of Christ lashing the money changers from the temple. The Christian has a right to holy anger. But the involvement of all human expressions of anger in sin is un-

recognized. Whatever its failings, Lutheranism has been right in holding that the Cross involves a judgment upon *all* human life.

Even while disagreeing with him, one finds much profit in walking with President Mackay along the Road.

DANIEL D. WILLIAMS

THE CHRISTIAN FELLOWSHIP

By Nels F. S. Ferré. New York: Harper's, 1940. xi+236 pp. \$2.00.

Dr. Ferré believes that Christians who go deep enough into their faith can agree on its essentials. Hope for the ecumenical movement is, therefore, possible. To support this thesis, he outlines his own interpretation of the Christian gospel. The basic motif of Christianity is *agape*, the uncalculating, forgiving, eternal love which God has revealed for man in Jesus Christ. In human terms *agape* means fellowship. Christianity may be understood as the continuing historical fellowship of those who acknowledge the God of *agape* and live in his light. To this central argument the author has prefaced a philosophical prologomena (too brief and obscure), has appended essays on Christianity and humanism, and on the relation of Christianity to the other causes which today bid for men's loyalty.

In this work one unquestionably meets a courageous and brilliant mind. In general it is clear that Ferré stands in the tradition of American liberal theology. Call his view: Christian theology expressing itself within and straining, but never breaking, the structure of Whitehead's metaphysics. In his insistence on testing revelation by reason, in his anti-supernaturalism, in his rejection of the doctrine of total depravity, Ferré is far more a militant liberal than the "harmonizer" some reviewers have suggested.

Liberal theology can profit much from Ferré's suggestions about revelation, incarnation, God in history; but does this book establish a viewpoint on which all Christians can agree? I cannot see that it does. Take Ferré's treatment of *agape*, for example. To be sure all Christians are willing to use the word; but the author admits his own understanding of it and Nygrens' diverge on the question of

whether *agape* is exclusively a gift of God, or in some sense a possibility for man. But that is just the crucial issue between liberalism and orthodoxy.

On the sacraments too much is conceded to the high church party. Here the interpretation certainly will not satisfy "free church" theorists. Ferré brilliantly shows that physical events and historical rites are important aids to the reception of revelation and the continuance of the religious fellowship. But non-sacramentarians are generally willing to admit that. The question about the sacraments is how far the particular rites and symbols of the traditional church are necessary channels of the grace of God. I do not find an unequivocal answer to that question here.

It is a book to start one thinking, not to supply a set of conclusions.

DANIEL D. WILLIAMS

THE FOUR PILLARS OF DEMOCRACY

By Edgar J. Goodspeed. New York: Harper's, 1940. 148 pp. \$1.75.

The Four Pillars of Democracy, written by Dr. Goodspeed in his usual beautiful English style, carries a very reassuring message in a time of international confusion, which is bound to leave people in great need of reassurance.

The first chapter deals with the place of faith in the modern world. The four succeeding chapters deal with the faith of science, the faith of humanism, the faith of society, and the faith of religion. I find the chapter on the faith of science the clearest and the most helpful. That there is permeating the scientific method, inspiring the confidence of scientific explorers, a great faith, is clearly set forth by the author. One has the feeling that Dr. Goodspeed has carried on at the University of Chicago when the great issue was whether or not man could be religious and scientific at the same time. This chapter shows the clear thinking of one who has lived through this period and come out with triumphant insights.

The author does not define democracy. Because he assumes that democracy has something which is understood by all, it is not so clear why these four faiths are the faiths of democracy. Manifestly they are four types of

faith which it is to the advantage of a person to hold, but do they necessarily provide us with an economy which can be rightly characterized as democratic?

ARTHUR E. HOLT

THE SOCIAL GOSPEL RE-EXAMINED

By F. Ernest Johnson. New York: Harper's, 1940. 261 pp. \$2.00.

F. Ernest Johnson's Rauschenbusch Lectures follow in a great tradition and live up to it. Dr. Johnson says that the purpose of his lectures "has been to consider the net result of the impact of recent theological changes upon what has been known in American as 'the social gospel.'"

He does this, but in the process he also does something to recent theological developments. Furthermore he does something to the larger frame of reference in which rest both the so-called social gospel and recent theological thinking. He cuts the ground from underneath the either/or positions by revealing that such conceptions are inadequate for a discussion of these problems. He states the futility of putting individual salvation over against the social gospel.

Dr. Johnson writes in the great tradition of liberalism. He takes into account recent corrections and contributions in theological thought but continues the basic notion that God is immanent in the world and that man may be one of God's instruments. He accepts, however, the basic fact that man is the kind of animal who, as Santayana says "when he lives at all, lives for ideals," that is, he lives in his hopes and in his ambitions.

Dr. Johnson is devastating in his criticisms of the neo-orthodox position when he discusses the relevance of theology to history. At the same time he uses the contributions of the neo-orthodox position to indicate how "the values of the doctrines mediated are indeed timeless . . . but the formulas have to be revamped again and again." He insists upon a relevant theology in the conditions in which we find ourselves.

He recognizes the frustration which has come in Europe by virtue of conditions there and the necessity for a restatement of theology

in the light of experience there, but refuses to accept those conditions as more normative than are the conditions of a developmental progress which, for him, seem to be more permanent and abiding in human experience. He does not slide over easily the basic problems of human experience but "recognizes the conscious critical encounter between man and God." He is quite as critical of the positions taken by the social gospel adherents. His chief criticism of the social gospel is not that it has neglected the individual, but that it has not lived up to its own genius sufficiently to see "the social significance of the penitential attitude which worship fosters and which keeps man under the sense of a divine imperative."

He recognizes that from the purely biological point of view there is no assurance that man is on the upgrade. Understanding and using the contributions of cultural anthropology and of social psychology, Dr. Johnson points out that possibilities for improvement in human life are found in the great number of choices and of variations which exist when the "impulsive" life of man comes into relationship with the multiplicity of cultural patterns which exist. What he deals with here is our "old friend," stated and elaborated in the field of social psychology by John Dewey, Charles Horton Cooley and George Herbert Mead—plasticity of human impulse and its relationship to cultural variation.

It is not simply the cultural pattern which selects or is it biology that determines, but in the union of these two something creative happens in life. The most obvious thing about man is that "he is capable of almost infinite variety in the patterns of behavior which have become effective controls in his culture."

Dr. Johnson makes use of these basic positions to provide the jumping-off point for a statement that here is a basis for possible social education under the inspiration of religion. He says, "Not arrival at a goal but validated progress in the direction of it gives life its zest and faith its warrant."

He thinks that the greatest hindrance to the growth of an effective social ethic at the present time is "the secularization of the mind." It is only natural that he, as an educator, seeks to make a contribution at the

point of showing us how, given a biology and a complex cultural pattern, we may use the educational process not alone on how to build houses, to cultivate crops, and to make machinery, but also on how to condition the new creative process so that the religious interests are "domesticated." This is not to say that he has solved all the problems of religious education in a secular society. He knows how "tough" the specific operation of his plans would be. It is to say that his criticisms and suggestions must be taken into consideration by everyone who is planning in this field. His comment that granting of time by public schools for secular religious instruction is only a makeshift is of the very greatest importance. He sees the need for community as community to build the good life.

The war furnishes Dr. Johnson with a concrete problem of great magnitude in which to seek to apply his principles of a vigorous Christian ethic. In general, he takes the position contrary to that of the neo-orthodox thinking, namely, that we are rooted in sin and therefore, since we can't be perfect we might as well sin in going to war by saying "To choose, when one must, the lesser of two evils, is to choose a positive good, and God is presiding over that choice." He refuses to say that religious sanctions can only be given to "absolute ethical judgments" in a world where he believes that his next step is the necessity of choosing among ways, none of which is perfect. The religious act is in one's commitment to his best judgment of what to do in the circumstances in which he finds himself, whether that judgment be absolute or relative. In this system one may choose to be a pacifist while another may choose to fight and still conceive that he is a Christian.

In dealing with the task of education, the problem of war, the cultivation of democracy, the problem of race relations, he maintains his interest in the general theme to which he assigned himself and in so doing makes applications of his general thesis.

This volume is a handbook for poets, prophets, reformers, and agitators. It is required reading for orthodox, "neo-orthodox," liberal theologians, and humanists; for preachers, religious educators, school teachers, statesmen

and politicians; for citizens going to war and for pacifists; for all social scientists and especially for graduates of the Chicago Theological Seminary.

SAMUEL C. KINCHELOE

THE GOLDEN BOUGH

By Sir James George Frazer. New York: Macmillan Co., 1940. 752 pp. \$1.49.

This is not a book review. It is a note calling attention to a new and surprisingly inexpensive edition of one of the great collections of material in the field of magic and religion.

Its author started out to explain the rule which "regulated the succession to the priesthood of Diana at Aricia." In the process he came upon so many interesting facts that he was driven to seek to explain basic sociological problems in primitive religion. It is his theory that the most powerful force in the making of primitive religion has been the fear of the human dead. Closely related to this has been the reverence for trees, but this he does not regard as the element of greatest importance in the rise of religion.

Since Dr. Frazer found magic so widespread in so many types of societies, he sets forth the hypothesis that a widespread distribution of magic preceded the development of religion over the surface of the earth. He makes a sharp distinction between magic and religion. In criticizing his position one must keep in mind that he makes a kind of ideological distinction. He describes magic as the following-through of formulas and rules which are certain to bring results in dealing with the physical universe. He describes worship and religion as the ritualistic and ceremonial expression of reverence, gratitude, and supplication by which the personal powers of the universe are induced to change their dealing with men.

This distinction has been condemned by many modern sociologists and anthropologists on the ground that magic and religion are often found intermingled in any society. While it is likely true that the distinctions which he makes are too sharp when one looks at the practices upon the earth, nevertheless he does seem to have a point.

Frazer says that magic was the predecessor

of modern science. It is true that both magic and modern science seek formulas which will bring specific results. It does not necessarily follow that modern science has the connecting link with magic which Dr. Frazer seems to imply. They have a similarity and not necessarily a developmental relationship. This hypothesis, on his part, is evidently related to his general acceptance of the evolutionary hypothesis.

His use of materials is so extensive and provides such a wealth of accumulated material that no serious student of either religion or magic can afford to overlook this volume.

SAMUEL C. KINCHELOE

THE SOCIAL FUNCTION OF RELIGION

By E. O. James. Nashville: Abingdon-Cokesbury Press, 1940. 312 pp. \$2.50.

E. O. James here gives a running account of the religions of the world from the most primitive to the most advanced. His general thesis for the explanation of the development of religion serves to explain the ills of modern life. The time is out of joint because the great forces which have made for communal living have been interrupted. Religion which accepts *providence* is at the center of the forces which hold communal relations together.

His treatment of religion is in the tradition of comparative studies of religion. He covers a very wide range of materials for a single volume. He uses the methods and principles of anthropology to set forth the social function of religion in human society.

For him religion is "a belief in the existence of a transcendental reality, giving rise to a system of super-causation expressed in rite and myth." It is out of such conviction that all the other phases of life and the interrelationship of these various phases take form.

He maintains that the most fundamental notion of religion is that of a "super-natural providence controlling to beneficent ends, the forces of destiny." He says that this aspect of life is found in many different forms. He holds that Christianity occupies a special place in the history of religions. His theory of the disorganization of the world today is that men

have dropped from the level of a conception of life in which providence plays a part to the level of a church type of society which has no basic conception of an overruling providence.

SAMUEL C. KINCHELOE

AN EXEGETICAL GRAMMAR OF THE
GREEK NEW TESTAMENT

By William Douglas Chamberlain. New York: Macmillan, 1941. 223 pp. \$4.00.

The author has used his twelve years' classroom experience at Louisville Presbyterian Seminary to produce a new kind of grammar for the study of New Testament Greek. It is different from others, first, in its creation of a personal atmosphere and relation between author and student; second, in its relating of grammar to exegesis and in its clear and constant explanation of grammar as a step in interpretation.

The book begins with a chapter on the definition of exegesis and of the right and wrong ways to understand a passage. Thus it addresses itself to adult rather than to high-school students. Imagine a grammarian becoming so personal as to say, "One must divest one's self of one's own prejudices and seek to see through the author's eyes" (p. 4).

Large recognition is given to Deissmann and the contribution of the Papyri, although actual quotations from Papyri are scarce. The reader is grateful for the complete and useful Table of Contents covering eleven pages. There is a good list of important New Testament verbs and their principal parts (pp. 215-19) and an extended index of scripture passages covered.

It is probably only a slip of the pen that no mention is made of E. D. Burton's *Moods and Tenses*. A possible improvement in the volume might be the including of some indication of pronunciation of Greek and the part it has played in New Testament grammar and exegesis. Again the uniting of exegesis and grammar is not always upheld: "Decisions in such cases must be made by the exegete, not the grammarian" (p. 31). Some readers will be disappointed by the explanation of Paul's genitive "of Christ." In II Cor. 5:14 ("The love

of Christ constrains us") "Paul is speaking of Christ's love for him as the force which concentrates his energies on his task" (p. 31). Deissmann would say Paul is speaking of a Christlike (mystical) indwelling spirit of love.

BENJAMIN W. ROBINSON

THE EPHESIAN TRADITION

By H. E. Dana. Kansas City: Kansas City Seminary Press, 1940. 175 pp. \$1.00.

This is an interesting study of the sources of information in the Gospel of John. The points of contact and similarities of narrative which stand out in a comparison of the Gospel of Luke and the Gospel of John have long fascinated scholars. Here is a new and original study of them.

The author traces the origin and development of Ephesian tradition by noting that Luke was the author of the Book of Acts, where he is portrayed as a companion of Paul, particularly in Macedonia. He is further indicated in Acts as accompanying Paul to Jerusalem and being with him at the time of his arrest. During Paul's imprisonment at Caesarea he would be gathering information about Jesus. This "Judaean" tradition he would carry back with him on his trip when he accompanied Paul westward as far as Asia Minor. The "Galilean" tradition would naturally be gathered more in the direction of Antioch and find expression in the Gospel of Matthew.

The author cites the additional fact that Philip is said in Acts 21:8 to have lived at one time in Caesarea. Later tradition says that he settled at Heirapolis in Asia Minor. The author thus pictures quite a stream of tradition proceeding from Jerusalem through Caesarea to Ephesus. This is for scholars the main contribution of the book. The latter part of the book is given to a statement that all this strengthens the historical value of the Fourth Gospel and ties it up more closely with early information about Jesus. The little volume makes good reading because of its combination of scholarly research with modern practical religion.

BENJAMIN W. ROBINSON

JESUS CHRIST, THE SAME

By James Moffatt. Nashville: Abingdon-Cokesbury, 1940. 223 pp. \$2.00.

To one who has been baffled by the search for the historical Jesus this book comes as a welcome help. The volume gives the Shaffer Lectures for 1940 in the Yale Divinity School. Moffatt has thrown all his genius into delineating the powerful personality of Jesus Christ as he has marched on his triumphal way through the pages of history. It is the same Christ whose spirit has led followers of different faiths and of different nationalities toward the common goal. Moffatt's erudition and command of literature and his acquaintance with the great personalities of Christian history thrill the reader with a new sense of the mystic power of Jesus.

The author says that it is the same Jesus who is the inspiration of the four different Gospels. "No new Jesus was created by any syncretism begun in the first Christian century; there is a unity in the unsolved mystery of his person which is not only real, but the real cause underlying the various interpretations of his life and work" (p. 11). While Moffatt is awake to the variations in New Testament tradition, he supplies a keenly felt need in these days for a basically unified picture. In poetry as well as prose the Christian master stands forth in this book with definiteness and clearness as he challenges the world to follow him in a life of devotion and sacrifice for a better world.

BENJAMIN W. ROBINSON

OUR BIBLE AND THE ANCIENT
MANUSCRIPTS

By Sir Frederick Kenyon. New York: Harper's, 1940. 266 pp. \$3.00.

This well-known text by Sir Frederick Kenyon of the British Museum has now been greatly enlarged and re-written to include recent discoveries and new material bearing on the history of the Bible. The large octavo volume has been beautifully printed on excellent paper. The thirty-two full-page illustrations show remarkably clear workmanship. These include the recently discovered Wash-

ington Manuscript, Wycliffe's Bible, and ancient documents, including a papyrus roll of the first century and important Hebrew manuscripts.

The volume begins with a chapter on ancient books and writing including the Tell-el-Amarna Letters, the Moabite Stone, the Ras-Shamra Tablets, and many other ancient documents. The author then follows the history of the ancient copies of the Hebrew Old Testament and its translations. He then proceeds to describe the manuscripts of the New Testament and the various ancient versions, concluding with chapters on the Vulgate and English Bible. The volume is a veritable thesaurus of information which, because of its attractive arrangement, is eminently useful.

BENJAMIN W. ROBINSON

HOW CAME THE BIBLE?

By Edgar J. Goodspeed. Nashville: Abingdon-Cokesbury Press, 1940. 148 pp. \$1.50.

Professor E. J. Goodspeed has been publishing in the *Adult Bible Class Monthly* a series of lessons on the early history of the Bible. This little volume is a reprint of these thirteen lessons. They are printed in the style of his *Story of the New Testament* and *Story of the Bible*. They are composed of a brief, concise statement of each period followed by a list of questions.

This volume has to do, not with the writing of the individual books but with the Scriptures as a whole. Scripture really began with the discovery of the Book of Deuteronomy in 621 B.C. (p. 21). Later the New Testament began with the publication of Acts and the collecting of Paul's letters.

Thus this volume becomes a valuable and interesting sequel to the study of individual books in the *Story of the Bible*. It will be found very useful as a textbook for Bible classes.

BENJAMIN W. ROBINSON

CONSIDER THE CHILDREN: HOW
THEY GROW

By Elizabeth Manwell and Sophia L. Fahs. Boston: Beacon Press, 1940. 261 pp. \$1.75.

MARTIN AND JUDY, VOLS. I AND II

By Verna Hills and Sophia L. Fahs. Boston: Beacon Press, 1940. Vol. I, 88 pp. \$1.50, Vol. II, 104 pp. \$1.50.

Mrs. Fahs has long been a leading protagonist of the necessity of "first the rich un verbalized experiences and then slowly and wisely the sharing of the thoughts of others and the formation of nuclear concepts." Dr. Elizabeth Manwell, of Syracuse, has joined with her in the production of three books valuable to all who are in contact with children from two to five years old. *Consider the Children* is for the teacher and parent. Rich in firsthand knowledge of children in a church nursery school, the book presents clear policies and methods for helping children awaken to the world of nature, awaken to human fellowship, and meet those needs that revolve around the great "unanswerables"—God, the universe, life, death, and the hereafter. *Martin and Judy* give excellently written stories for children, covering the problem content of *Consider the Children*. These volumes should be in every home. The chapter on practical hints and the suggestions on guidance of young children on page 260 gives every parent and church-school leader a clue to best practices. I would like to have my children go to this nursery school where leaders live in the spirit of "This is the children's room and the children's hour. Have yourself so in hand that you radiate both happiness and serenity."

Parents and leaders who believe that a child's religious development properly begins with the establishment of a vocabulary of religious terms and of habits of worship and prayer will not be satisfied altogether with the general approach. It is suggested, for example, that prayer grows into the life of a very young child as he shares times of meditative thoughtfulness and of wondering. In the practice of the nursery school at Syracuse four varieties of such times developed—a free, yet purposeful "meditation" with mother on the happenings of the day, a listening to "music stories" ("What does this music say to you?"), a group communication of wonderings about growing things, life, the universe, and a sharing of wishes for our own living and others' welfare. Certainly no parent or leader dare do less than

this, but at what time in development prayer shall be addressed to God will be a matter of judgment.

The emphasis throughout is upon procedures that will produce the pure in heart—children whose emotional trends and living relationships give rootage to organized thought and verbalizations about a religion of love—and those whose hunger and thirst for wholesome living keeps ever growing.

ROSS SNYDER

SOME NEWER MISSIONARY MATERIAL

I wish to call the attention of our ministers to some missionary material that might prove valuable to them in their work with children, young people, and adult missionary societies.

FOR CHILDREN

HOLLISTER, MARY BREWSTER. *Bright Sky Tomorrow*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.50.

WARNER, GERTRUDE CHANDLER. *Children of the Harvest*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.50.

"Four Stories about Migrants," in *Missionary Stories To Tell*, and *More Missionary Stories To Tell*. New York: Friendship Press, 1940. \$0.10.

"Five Stories about China," in *Missionary Stories To Tell*, and *More Missionary Stories To Tell*. New York: Friendship Press, 1940. \$0.10.

"Five Christmas Stories," in *More Missionary Stories To Tell*. New York: Friendship Press, 1940. \$0.10.

FOR YOUNG PEOPLE

MEANS, FLORENCE CRANNELL. *Across the Fruited Plain*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.50.

CARTWRIGHT, FRANK T. *Life Has No Ceiling*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.50.

DOHERTY, BESSIE L. *Missionary Worship Programs*. New York: Friendship Press, 1940. \$0.25.

NALL, T. OTTO. *Move on, Youth!* New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.60.

The following deal with their subjects in a more comprehensive way, suited for individual or class study by members of adult missionary societies:

POTTEAT, GORDON. *Stand By for China*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.60.

FINNEY, DAVIDA. *Tomorrow's Egypt*. Pittsburgh: Women's General Missionary Society, 1939.

China Rediscovered Her West. Ed. YI-FANG WU and FRANK W. PRICE. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.60.

MORTON, T. RALPH. *Today in Manchuria*. New York: Friendship Press, 1939. \$0.50.

BALLOU, EARLE H. *Dangerous Opportunity*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.60.

HAYES, FLORENCE. *Arctic Gateway*. New York: Friendship Press, 1940. Cloth \$1.00; paper \$0.50.

KAWAI, MICH. *My Lantern*. New York: Friendship Press, 1940. \$2.00.

MATTHEW SPINKA

HOW TO FIND HEALTH THROUGH PRAYER

By Glenn Clark. New York: Harper's, 1940. 154 pp. \$1.50.

In this book Glenn Clark moves into an increasingly popular field which is tempting many these days, namely, the relation between the body and the soul. Each chapter opens with a parable which points a simple spiritual lesson. The author gives a limited number of illustrations of the gaining of health through prayer. He describes his method of prayer, for which he is to be commended, as most writers in the field of work with individuals never attempt to reveal how they go about their tasks. Unfortunately, this description is in such abstract terms that one is left wondering just what the author means. In a striking chapter Dr. Clark writes of the relationship between attitudes and specific diseases—as, for example, resentment-arthritis. He gives a list of ten major types of suffering but does not distinguish between physical and moral diseases, in which he is probably correct, but he cites no authority—either other writers

or his own observations objectively described to support his belief. There are well over two hundred known physical diseases.

I believe this book is dangerous and will do a great deal of harm. Its conclusions are based upon inadequate observations. It gives little or no credit to the medical profession. It opens wide, or one should say, still wider the door for quackery in the field of healing. The book is written for the laity, which has no ability to discriminate in this field, great sections of which already are torn between blind loyalties to health fads which claim to be religions and to the medical profession.

The Protestant church faces a tremendous challenge in the coming religion and health movement, perhaps the greatest since the rise of Modernism. Glenn Clark's little book is one of our first major defeats.

RUSSELL L. DICKS

INTRODUCTION TO YOUTH

By Erdman Harris. New York: Macmillan, 1940. 221 pp. \$1.75.

Here is a delightful and usable book by a man who knows our more privileged and sophisticated youth better than most others, and whose words come, therefore, with the authority of intimate acquaintance and hopeful concern. Making abundant though not overcareful use of psychological and sociological findings and methods, such as Thomas' "four wishes," techniques of adolescent measurement and education, the "gang" concept, and others, Dr. Harris works out some practical suggestions for teaching and speaking to young people, interspersed with many illustrations and sprinkled with apt quotations in the lighter vein from Franklin P. Adams to Gilbert and Sullivan. This reviewer liked best the chapter on "The Making of Speeches," for its sensitiveness to the requirements for genuine communication with adolescent needs and for its wealth of graphic, appealing, and adaptable illustrations. Yet in spite of these and many other good things about Dr. Harris' book, one feels that its usefulness to ministers and teachers is limited by its very practicality. Its optimistic and energetic brightness is really

the symptom of a certain lack of theological and ethical rigor, which shows up in oversimplified versions of such problems as the relation of God to human life, the fact of sin, and in the conflict of moral choices. Furthermore, its outlook is so restricted by the presuppositions of economic privilege and intellectual sophistication that its recommendations sound even a bit hollow when applied to that other vast body of youth which has been "broken open" by frustrations and disappointments of a deeper, less reconcilable kind. One must use this book discriminately, both with respect to its contents and with respect to one's audience and classes, and so used it may prove to have a genuine, if narrow, worth.

ROGER HAZELTON

THESE SHARED HIS CROSS

By Edwin McNeill Poteat. New York: Harper's, 1941. 192 pp. \$1.75.

Two methods are used by the author in presenting the meaning of the Cross in the various areas of life. First, he paints magnificent word pictures of those who shared the Cross, the praetorians, Simon of Cyrene, the women who lamented Him, the two malefactors, those who passed by, Nicodemus and Joseph, and the Centurion. Although fictionalized, the scenes ring true, and many of the details are filled in which usually escape readers of the gospel account.

Second, each sketch is followed by an interpretation. How does the Cross principle apply to the area symbolized by Simon, Nicodemus, the Centurion, and the others? In this manner are dealt with the Cross and cruelty, wealth, the family, the meaning of life, liberalism, orthodoxy, and the war mind. Dr. Poteat's handling of these themes does not lack for realism. The text of them all could well be said to consist of the words of Jesus: "Except a grain of wheat fall in the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

Ministers approaching special seasons often feel the need of new tender to kindle the fires. Lent this year places a special demand upon the preacher's message. Those who seek a

voice to stimulate the kind of thinking that is called for will find it in *These Shared His Cross*.

GERALD E. MAGGART

LIFT UP YOUR HEARTS

By W. Russell Bowie. New York: Macmillan, 1939. 118 pp. \$1.25.

In this little volume the former rector of Grace Church, now Professor of Pastoral Theology at Union Theological Seminary, has set down meditations, prayers, and litanies, phrased today, but timeless in mood and manner. The themes include such a wide and realistic range as "Humility," "In Time of Sickness," "A Prayer of Husband and Wife," "Of a Man Going to His Work," and "New Year's Day." There are also prayers for children and litanies for young people.

A minister whose public prayers always have wings recently shared with an associate his habit of the years of spending the few minutes before the service turning the pages of a prayer-book reading and praying. For such a purpose this little book would be admirable. To pray these prayers often should help to banish the common faults of mechanical petition, hackneyed expression, and monotonous repetition. They lift up the heart. The young people's leader and the president of the woman's association would also find much inspiration for the preparation of devotionals in these pages.

GERALD E. MAGGART

A FACE TO THE SKY

By George Stewart. New York: Association Press, 1940. 96 pp. \$1.00.

There are seventy-seven prayers in this volume, arranged according to the themes of "For the Day's Work," "As the Seasons Change," "For Our Needs," "For Our Benefactors and Protectors," "For All Kinds and Conditions of Men," "For Institutions Dear to Our Hearts," "For Our Families," "For the Church."

Printed one to a page in the uneven lines of free verse, these prayers are possibly more

"readable" than "prayable," at least in the sense of conversational utterance. There is more of the meditative mood about them. This is so not only because of the way they are printed but because of the colorful adjectives and the imaginative symbolism which usually does not find itself expressed so richly in simple prayer.

The lines are fresh, vivid, and provocative. They open unimagined doorways to the one who uses them for personal devotions. An evening prayer begins, "Weary with the dust of the day we seek Thy favor in the healing of the night." The opening words of a spring prayer illustrate their poetic quality: "As Thou dost place Thy hand over waiting earth to call forth spring from frigid winter's grasp, descend to melt all frost within our souls."

The minister who opens these pages frequently will be lifted out of his prosaic moods and will be reminded, to quote Fosdick's chapter title, "But Religion Is Art."

GERALD E. MAGGART

ANNO DOMINI

By *Kenneth Scott Latourette*. New York: Harper's, 1940. 248 pp. \$2.50.

Anno Domini offers factual ground for hope that this reviewer has been waiting for in this dark year of Our Lord 1940. With four chronological periods as his vertical lines and four criteria for measurement as his horizontal lines, the author presents a picture of the expanding influence of the life of Jesus. The result is graphic in an almost statistical sense. Like a good graph-maker, the author proceeds to tell the reader the meaning of his factual picture, and here we find grounds for hope.

The four chronological periods correspond to the divisions in the author's larger work, *A History of the Expansion of Christianity*. The breaks come at the years A.D. 500, 1500, and 1800. The four criteria which cut across the periods are (1) geographic extension, (2) new religious movements attributable to Jesus, (3) the effect of Jesus upon various phases of human culture, and (4) the extent to which individuals have been influenced. The result is a

picture of the flow and ebb of the movement initiated by the life of Jesus—a life responsible for breaking history into two parts.

Criterion No. 3 reveals startling and hopeful facts in relation to such aspects of culture as music, art, education, government, war, and race, as it cuts across the periods of history. When the particular features of the advance have been pointed out, the reader is allowed to draw back from his close examination to discover that he is looking at nothing less than what seems to be a well-rounded summary of the theology of the author.

This book, dealing with Jesus, history, and God, has the advantage of the honesty which comes from a bias clearly realized. Being a part of Christian history, the author deceives neither himself nor the reader by pretending to an objectivity which he cannot attain. The result gives this reader further grounds for hope—he finds here a solidly grounded, humble, and appealing guide.

It is as though one were to say to the author as a friend: "You must care greatly for this Christian movement to have given it so much devoted thought and labor in research. Tell me, what did you say in those four great tomes of yours?" *Anno Domini* is the author's reply, and what he himself thinks about it all.

EDWARD F. OUELLETTE

CONGREGATIONALISM IN THE DUTCH NETHERLANDS

By *Raymond Phineas Stearns*. Chicago: American Society of Church History, 1940. viii+150 pp. \$3.00.

The century from the accession of Elizabeth to the return of the Stuarts is the most changeful and confused in all the history of modern England. This is true of the secular, still more of the ecclesiastical, situation. The changes wrought in the structure of the Anglican church by the Henrician and Elizabethan reforms were seized upon by the more democratic forces latent in the English nation to make still further changes in both state and church, earlier in the case of the latter and in the direction of a freer church government. The changefulness and confusion at home was

accentuated in the case of the various groups of Englishmen who made their way to the Continent, in particular to Holland.

Any work, as this by Professor Stearns, which endeavors, either by the publication of fresh evidence, or by narrative on the basis of such evidence, to clarify the situation is highly welcome. His particular subject is the rise and fall of the English Congregational Classis in Holland, 1621-35, the first attempt of the refugee English Congregationalists for some sort of connectional organization. The effort was beset with peculiar difficulties between an arbitrary, suspicious government at home and a naturally watchful government in Holland. Professor Stearns alleges that in the dealings with King James these English refugees went beyond shrewdness and used "guile" and spoke "weasel words"; but his chief document, the petitioners' application to the king, as given in Appendix I, contains no "weasel words," on the contrary; of "guile" it is more difficult to speak. Unfortunately, only portions of the royal grant of 1621 are given us, and then only in the "Articles" of 1628, when the situation in England had greatly altered. As respects the Dutch situation, also, since the relation of the Classis to the Dutch States General is said to be that of the refugee French and Walloon ecclesiastical organizations, it is unfortunate that the relation of these latter is not somewhere made clear.

We are grateful to the author for the matter of Appendix VIII, as regards Thomas Hooker, especially in view of the loss of Hooker's "Survey of the Summe of Church Discipline," as helping explain the influence he had on the government of the Connecticut colony, and later indirectly on the federal government.

CALVIN M. CLARK

CATHOLICISM AND THE PROGRESS OF SCIENCE

By William M. Agar. New York: Macmillan Co., 1940. 109 pp. \$1.00.

Here is a fine and scholarly bit of work by a scientifically trained mind. The author tries to present a brief but vivid picture of the development of science in relation to the Roman Catholic church. He concentrates attention on

specific issues as they first arose in scientific history; geographical, geological, and astronomical controversies; the problem of organic evolution; and some recent trends in biological science.

Despite the weighty subjects the script is easy reading and quite interesting. The author is fair in his analysis, pointing out past faults of the church in obstructing science and its virtues in those instances where it enhances its development. He clears several mistaken notions on the past and present positions of the church. His greatest emphasis is on the justification of the church's long standing pronouncements on the relationship between religion and science; the moral deficiencies of sheer science and materialism are coming to be known now only too well.

In some ways it is an apologetic work but well worth reading because of its interesting facts and points of clarification on historical events and personalities.

PAUL GIA RUSSO

CATHOLIC PRINCIPLES OF POLITICS

By John A. Ryan and Francis J. Boland. New York: Macmillan Co., 1940. 366 pp. \$3.00.

Sooner or later this book, or its substance, must come within the active concern of Protestants. It is the standard text in Catholic schools and presents a clear, authoritative position on church-state relations in this country. The book is an old one, now newly revised and extended; its principles have been inculcated in the minds of young Catholic students for a long time.

Clear, legalistic, ecclesiastical style runs through the volume; it is customary in Catholic thought. The position of that church in this democracy is, as in most countries, a conforming and apologetic one. The Catholic church can conform to any type of government provided that it adequately protects the common welfare and promotes moral and religious ends; the propriety of these ends must be determined always by the church.

In some instances Protestant and Catholic positions coincide, but more frequently they do not. In selecting at random, note, for ex-

ample, a certain page in the chapter on the duties of citizens. It is maintained that public officials are not merely public servants, as is commonly thought in America, but where they have authority to enact "laws which are morally binding on the people, they are not servants but masters." Protestants would say that public officials should become morally responsible in fulfilling their duties but always as servants, never as masters; there is only one Master.

Differences like this abound throughout the text. Constant inculcation of principles of this sort might make a great difference some day in American public opinion. Protestants should read this book!

PAUL GIA RUSSO

CHURCH AND STATE

By Luigi Sturzo. New York: Longmans, Green & Co., 1939. 584 pp. \$5.00.

Don Luigi Sturzo, former leader of the Catholic Political party in Italy, is not only a man of action but one of the most powerful thinkers in the Roman Catholic church. This book reveals it, the fruit of seven years of labor and a lifetime of preparation. The task assumed by the author is tremendous—a historical review of church-state relations from early Christian times to the present to be interpreted from both church and state points of view.

The importance of this task cannot be underestimated. Works on the same subject are numerous, but most of them are theoretical and doctrinal, limited in view, or specialized in approach. But Don Sturzo employs a smothering mass of facts and details; his sociological training is apparent throughout the book.

Generally speaking, he succeeds admirably in doing a great work. It is inevitable that his personal bias should color the interpretation of much data for, in a sense, all historians are artists these days, injecting their experiences, thoughts, and exigencies of the moment in the re-creation of historical picturizations. Yet Don Sturzo maintains frequently that a true appraisal of past church-state relations has never been made because of the blinding power of doctrinal and emotional issues within Christian sectarianism. Many times this criticism

is well justified but in others the same objection might be made to his interpretation.

All in all, a great work has been done. Nothing like it can be found within Protestant scholarship and the latter can derive much detail and provocative thought while making use of it.

PAUL GIA RUSSO

NON-VIOLENCE IN AN AGGRESSIVE WORLD

By A. J. Muste. New York: Harper's, 1940. 211 pp. \$2.00.

The author seeks to reveal how it is sound not only to believe but to practice certain principles of nonviolence now—even in a world overwhelmed with whirlwinds of violence. To follow these lines means stirring actively, if not changing, one's personal conceptions concerning the role of force in human relations. Generally, force is constructive and justifiable when used for the enhancement and preservation of human life, but it becomes pernicious when it grows violent and destroys life. Then it is perverse and anti-Christian.

The writer presents a great array of illustrations, past and present, to bring his arguments home. Indeed, it might be said that the negative aspect of the work is the labyrinthine illustrative material; it often obscures clear-cut presentation of principle. In the main, however, the job is well done. The vital and practical relationship of nonviolence in human relations, religious and otherwise, is concretely presented.

Many will not agree with the position taken, but an acquaintance with it cannot help but result in a purgative reorganization on the proper uses of force in a world gone wild with violence.

PAUL GIA RUSSO

LARRY

By Robert S. Illingworth. Boston: Walter H. Baker Co., 1940. 3 acts. 14 men, 8 women, extras. One interior set. \$0.75. Royalty, \$25.

Larry is the portrait of a wholehearted, fun-loving young altruist. Along with the book of the same name, it is a memorial to a real Larry

and an attempt to set up un-self-conscious goodness as an attractive thing having a demonstrable worth. The general pattern is that of *The Passing of the Third Floor Back*, including that play's balance of strength and weakness. The scene, however, has here become the living-room of a college fraternity house. The erring humans and the redeeming influence are all brothers of "Alpha Rho."

It will be welcomed to the stage of many a denominational college, where its considerable number of human qualities together with its clear-cut actability will give it a reasonable measure of audience appeal. It will also be seized upon by many an earnest director of church youth activities, trimmed of its whole-

some profanity, its moralistic speeches pointed up, and the result exhibited to the boredom of most younger members of the audience, the delight of pious mothers.

Larry starts out to be a likable chap, and there is a fine "Mrs. Midget-Tom Pryor" sequence which has strong dramatic possibilities. Could a capable director cut off the unnecessary prologue, tone down the incredible moralizing of the made-for-uplift passages, point up the mother-son conflict, and substitute a strong scene for the empty sentimentality of the closing picture, then a Class B play could be lifted into something closely resembling a Class A 1.

LOUIS WILSON

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